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CHRISTIAN EDUCATION IN THE  
UNITED STATES

RANDOLPH CRUMP MILLER

BETWEEN THEOLOGY AND  
EDUCATION

GERT OTTO

EDUCATION IN THE  
YOUNGER CHURCH

ÅKE HOLMBERG

THE FOUNDATION AND FREEDOM  
OF THEOLOGY

WALTER KÜNNETH

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Supplement: *Literature Survey* for September, 1958



# LITERATURE SURVEY

## A REVIEW OF RECENT THEOLOGICAL PUBLICATIONS

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OF THE LUTHERAN WORLD FEDERATION

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### *Biblical Theology*

**DIE BOTSCHAFT DER PROPHETEN** [*The Message of the Prophets*]. By Emil Balla. Tübingen: J.C.B. Mohr (Paul Siebeck), 1958. vii and 484 pp., paper DM 15.50, cloth DM 19.80.

Georg Fohrer, professor of Old Testament in the Protestant faculty of the University of Vienna, publishes in this volume the life work of the late professor of Old Testament at Marburg university. Balla has retranslated the passages from the prophets. These translations form the heart of the book. By means of historical explanations and condensed presentations of the theology of the individual prophets, the author connects the individual prophetic utterances and correlates them into a unified structure. His scholarly apparatus is confined to the essentials. He thus achieves a fluent presentation which makes of this book a work which will interest more than the specialists in this area. The presentation begins with Moses, then deals with some of the manifestations of prophetic activity in ancient Israel; then, after a glance at the earliest prophets, the literary prophets are taken up in chronological order. The index of the translated passages makes it easier to see what decisions the author has taken in regard to the authenticity and dating of the individual passages.

**DIE GENESIS DER GENESIS** [*The Genesis of Genesis*]. By Otto Eissfeldt. Tübingen: J.C.B. Mohr (Paul Siebeck), 1958. vii and 86 pp. with map, paper DM 7.40, cloth DM 9.40.

This book by Otto Eissfeldt, professor of Old Testament and Semitics at Martin Luther University in Halle, is an expansion (in

German) of an article originally written for the *Interpreter's Dictionary of the Bible*. It treats the evolution of the first book of the Bible, and is thus essentially determined by questions of literary criticism. After a few introductory remarks the author gives a survey of the various hypotheses concerning the origin of Genesis. The four threads of the narrative worked out by Eissfeldt (L, J, E and P) are placed alongside one another in a synopsis. Other sections give an account of the date and place of origin and the motives dominating the origin and the weaving together of the individual threads of the narrative. Chapter 3 presents the prehistory of the threads of the narrative, examining the categories into which the material dealt with in them falls. The book concludes with a look at the historicity of the data given in Genesis on secular history and the history of religions and at the religious and ethical content of Genesis and the subsequent history of the book in various translations. An appendix contains a comprehensive selection of special studies and essays on Genesis (arranged according to the major divisions of the book) and an index of the passages.

**FYRAHANDA SÄDESÄKER.** *En Kommentar till Evangeliebokens högmässotexter, sammanställd och utgiven av Birger Gerhardsson.* [Four Kinds of Soil. A Commentary on the Gospels for the Sundays of the Church Year]. By Anton Fridrichsen. Compiled and edited by Birger Gerhardsson. Stockholm: Diakonistyrelsens bokförlag, 1958. 591 pp., paper S.Kr. 27.50, cloth S.Kr. 33.00.

The late professor of New Testament exegesis in Uppsala, Anton Fridrichsen (1888-1953) played a leading role in exegetical research not only in his home country but also on the international scene. Since his

scholarly writings consisted mainly of shorter articles and studies in the most diverse publications, it is difficult today to get a clear overall view of them and to gain access to them. To help remedy this situation an Uppsala exegete of the younger generation, Mr. Birger Gerhardsson, has edited and arranged according to the Sundays of the church year all of Fridrichsen's exegetical work on the pericopes from the Gospels, work which Fridrichsen produced at various times and for various occasions. These studies offer a complete commentary not only on the Gospels for the day according to the Swedish agenda but on a good portion of the four Gospels as a whole. As introduction there is a series of articles by Fridrichsen on basic problems of exegesis and proclamation of the gospel. These, together with the exegesis of the texts, provide a good and full insight into the whole conception of biblical theology which Fridrichsen represented and which left profound traces behind it, not only in Swedish theology. In those cases where interpretations of specific texts by Fridrichsen himself were not available, the gap was filled by some of his pupils, among them Professor Riesenfeld (who also wrote the foreword), Bertil Gärtner, Erik Bejer and the editor.

**THE DEATH OF CHRIST.** *The Cross in New Testament History and Faith.* By John Knox. New York and Nashville: Abingdon Press, 1958. 190 pp., \$ 2.75.

With this book John Knox, professor at Union Theological Seminary in New York, makes an interesting contribution to the demythologizing question and the problem of adequately interpreting the New Testament. He tries to arrive at the significance of the cross of Christ through the historico-critical approach to the New Testament. After an introductory chapter discussing the meager knowledge we have about the historical causes and events of the crucifixion of Christ, the author states that only the early church applied the messianic concepts of the Messiah, the Son of Man, and the Suffering Servant to Jesus himself and consequently also conceived his death as saving event (the cross of Christ as victory over the powers of evil and as sacrifice for sins). The cross in itself does not possess any particular saving power at all, rather it is the natural center and thus the very symbol of the *entire* saving event which began with the coming of Jesus and continued on in the existence of the church. This church

of the Spirit, that is of the risen Lord (it is even called "the embodiment of the Resurrection") experiences within its existence divine liberation from sin and the forgiveness of sin, and of necessity interprets these experiences—and necessarily in mythological terms—by means of the theories of atonement. In a special appendix the author deals with the relation of his treatment to Rudolf Bultmann's concept of demythologizing.

**DIE GEMEINDE VOM TOTEN MEER.** *Ihre Entstehung und ihre Lehre [The Qumran Community. Its Origin and its Teachings].* By Kurt Schubert. Munich and Bâle: Ernst Reinhardt Verlag, 1958. 144 pp., paper DM 5.50, cloth DM 7.50.

This is a volume of lectures delivered by the Viennese orientalist Professor Kurt Schubert at the University of Vienna to an audience of students from all colleges. The book is not directed primarily to his learned colleagues and to scholars. Schubert is able to make the fruits of long study available to the general reader. His intention is not to write another history of the finds (he does outline the history briefly at the beginning of the book) but to discuss the religious community in whose midst the writings originated or which passed them down to us. After a look at the history of the texts and at the excavations at Qumran (chaps 1-5) the author turns to the history of the community and its origin, showing how its history can be traced back to the Old Testament and what its relation was to the religious groups of its time, the Pharisees and Sadducees. But the chief stress of the book is on the presentation of the customs and organization of the community and its doctrine (chap. 8), the conception it had of itself and its apocalyptic expectations (chap. 9). Chapter 10 is concerned with the "Teacher of Righteousness" and the two messiahs. Chapter 11, which deals with the possible connections with the New Testament, is of special interest. The author draws attention both to the parallels and similarities and to the differences which exist between the ideas of the Qumran community and those of the New Testament (John the Baptist, Jesus, the primitive church, the Johannine writings, Paul and the Epistle to the Hebrews). Finally, the relation between rabbinism and the Qumran community is also discussed (chap. 12). The ample quotations from the writings of the community give a first-hand



impression of its thought. The bibliography of editions of the texts and studies on the Qumran discoveries, which is given as an appendix, is helpful in further study of these epoch-making discoveries.

**DAS MATTHÄUS-EVANGELIUM EIN JUDENCHRISTLICHES EVANGELIUM?**  
*[The Gospel of Matthew a Jewish-Christian Gospel?]* By Poul Nepper-Christensen. Aarhus: Universitetsforlaget, 1958. 227 pp., D.Kr. 25.00

New Testament isagogical tradition says in general that the first of the Synoptic Gospels not only arose in a Jewish-Christian environment but was also directed especially to Jews or Jewish Christians. Various scholars are also of the opinion that the canonical text of Matthew is a translation from Aramaic, the language spoken in Palestine at that time. This traditional view has now been subjected to penetrating examination in this doctoral dissertation from Aarhus, Denmark; the author's intention, however, is to go beyond eisagogical questions proper and contribute to the solution of some exegetical and theological problems. He begins by looking at a number of New Testament introductions, thus arriving at a picture of the present state of research; he finds that New Testament eisagogics has remained set in its ways and captive to an approach followed by the ancient church. This tradition of the ancient church, namely that Matthew wrote in Hebrew and for "Hebrews," is penetratingly analysed by the author, with particular reference to Papias, Origen, Irenaeus and Jerome. This tradition is not convincing, he says, and cannot be substantiated; in particular, no one has ever seen the "Hebrew" gospel in question. The only person who saw it, Jerome, was undoubtedly not speaking of the Matthew in the canon. The author next examines the theory, championed by Zahn among others, that Matthew is the translation of a manuscript written in a Semitic language. This theory, concludes the author, cannot be confirmed either by the exegesis of specific "typical" passages or by an analysis of the quotations from the Old Testament. There are no convincing reasons for believing, he says, that Matthew was originally written in a Semitic language and that inferences can therefore be drawn concerning the original readers of the gospel. At this point too, then, the tradition of the ancient church cannot be verified. True, the opposite theory, that

Matthew is *not* a translation, can also not be directly proved. But according to Nepper-Christensen an examination of the linguistic situation at the time of Jesus is very revealing. The language of every day at that time, and consequently the language of Jesus, was not Aramaic, but a Hebrew vernacular; it can be proved that the designation "Hebrew" which occurs in the New Testament and in contemporary non-Christian literature is not the same as "Aramaic." The author acquires further evidence for his theory that there is nothing to indicate the Jewish-Christian origin and the original readership of this Gospel from a detailed exegesis of specific characteristics of Matthew which scholars have hitherto regarded as proofs of the correctness of the tradition of the ancient church: (1) The concept of fulfillment in Matthew does not go any further than the rest of the canonical literature. (2) The typological approach is likewise common to all the Gospels. (3) There is no evidence for the so-called "particularistic tendency" of Matthew; the prohibition of missionary work among the heathen does not speak for a Jewish-Christian background. In conclusion the author summarizes his findings: The traditions of the ancient church regarding Matthew cannot be confirmed. There is nothing to lead to the supposition that the Gospel of Matthew was originally written in Hebrew and that it was addressed in the first place to Jews or Jewish Christians. The principal arguments for these theories put forward by scholars do not hold water. At the time when Matthew was written the Jews had already been abandoned as objects of missionary activity and "nothing so far gives us the right to speak of Matthew as a Jewish-Christian Gospel" (p. 207).

## *Historical Theology*

**PATROLOGIE. LEBEN, SCHRIFTEN UND LEHRE DER KIRCHENVÄTER.**  
*[Patrology. The Lives, Writings and Teachings of the Church Fathers].* By Berthold Altaner. Freiburg: Herder Verlag, 5th, fully revised edition, 1958. 508 pp., DM 25.00.

A work like this one really needs no introduction. "Altaner" is a book which is already known and may be regarded as *the* standard modern work on patristics in the



German-speaking world. We are announcing it nevertheless because the author has thoroughly revised the present fifth edition and, what is of especial interest, has brought the comprehensive bibliographical references up to date. In the foreword he explains that he has omitted 2000 references to books published earlier, in order to be able to include more than 3000 new publications. Thus "Altaner" contains a completely up-to-date bibliography on patristical research, including non-German publications. After an introduction to the pertinent literature and the sources for patristic research, the author deals in the first part of the book with Christian literature from its beginnings (the Apostles' Creed, the Didache and the apocryphal gospels) to the great theologians of the third century (from Tertullian to Lactantius among the Latin writers and from Clement to the Antiochians among the Greek writers). The second part is devoted to the important epoch between the Council of Nicaea in 325 to the Council of Chalcedon in 451. Here all the important theologians of this period, from Athanasius to Augustine, receive full treatment. This part closes with a brief survey of the Gallic and Italian writers after Augustine. Finally, the third part deals with the final period of patristic literature. The author takes his presentation via Pseudo-Dionysius to the writers of the 8th century. This last period is characterized by the entry of Aristotelian philosophy into theology, and also by the end of the Roman Empire and the emergence of the Germanic tribes on the scene of western history. The ancient world drew to a close, and the Middle Ages began with the radical change which also signified the end of the real "ancient church." This fifth edition of Altaner's book appears simultaneously in a Spanish translation and an English translation is in preparation.

#### LUTHER'S WORLD OF THOUGHT.

By Heinrich Bornkamm. St. Louis: Concordia Publishing House, 1958. 315 pp., \$ 3.00.

One of a number of various investigations by the Heidelberg professor of church history, this book, now available in an English translation, deals with the theme of how Luther related the newly-discovered biblical message to the various spheres of art and knowledge of his time. Bornkamm also shows the reverse side of the picture, how

these spheres were permeated and renewed by the message of the Reformation.

KONSTANTIN DER GROSSE. [*Constantine the Great*]. By Hermann Dörries. Stuttgart: W. Kohlhammer Verlag, 1958 (Urban-Buch No. 29). 192 pp., 16 plates, DM 4.80.

In eleven chapters the author gives a comprehensive picture not only of the life of Constantine but of his era as well. While the first chapters deal with the reign of Diocletian, Constantine's predecessor, and with Constantine's rise to a position of absolute power, the chapters following are concerned with the spiritual, intellectual and political structure of his empire, which was undergirded by his consciousness of his mission. The organization of the empire, the church in the empire and the role of paganism are treated in separate chapters. In the final chapter the author summarizes once more Constantine's significance for church and empire and evaluates it with reference to the set of problems we face today. The author attempts in this book to comprehend the historical achievement of Constantine, whose age is today drawing to a close, by taking as his starting point the age of Constantine in the narrower sense, trying to learn its meaning from Constantine himself. His purpose is "to see the figure of the emperor in the broadest perspective and yet not to take him out of his own day, to which he wholly belonged." The author considers as anachronistic the question which is generally posed, namely whether Constantine's political activity was influenced by religious aims or vice versa; his political action was determined by religious considerations, just as his religion came to light in his politics. Many notes with abundant references to pertinent literature, and some illustrations from the art and coinage of the age of Constantine are included.

FESTGABE FÜR JOSEPH LORTZ.  
BAND I: REFORMATION, SCHICKSAL  
UND AUFTRAG. BAND II: GLAUBE  
UND GESCHICHTE. [*In Tribute to Joseph Lortz. Vol. I: The Reformation, its Fate and its Task. Vol. II: Faith and History*]. Edited by Erwin Iserloh and Peter Manns. Baden-Baden: Verlag Bruno Grimm, 1958. 586 and 590 pp., DM 69.00.



Joseph Lortz' two-volume *Geschichte der Reformation* began a new epoch in the relation between the Lutheran and Roman Catholic churches insofar as in it for the first time a Roman Catholic scholar sought to do justice to Luther as a reformer and to understand him more positively than did the picture of him influenced by Cochläus, the latest examples of which were the treatments by Denifle and Grisar. Apart from this Lortz has already become known for his completely new view of history, especially through his *Geschichte der Kirche in ideengeschichtlicher Betrachtung*. The two volumes of essays in honor of Lortz' 70th birthday seek to do justice to the significance which this Roman Catholic church historian has acquired far beyond the borders of his own church and country. There are altogether 45 contributions (in addition to a foreword by the president of the Federal Republic of Germany), eight of which are in French, two in Italian and one in English. They comprise essays on church history, systematic theology and subjects in the field of liberal arts. It is impossible to describe them all here. We shall mention only a few, which is not to imply that they are in any way superior to others. From the first volume, which is devoted to the history of the Reformation: a critical discussion of the Dutch Franciscan Weijenberg's interpretation of Luther, by Peter Iserloh ("Luther Criticism or Luther Polemics"), a contribution on the question of Scripture, tradition and magisterial office (Schüssler, "Truth and Tradition between the Confessions"), a presentation of Luther's concept of the church (Ernst Kinder, "The Hiddenness of the Church According to Luther"), two discussions on specific questions about the Augsburg Confession (J. Hamer, O.P., "Sinners in the Church," and Hans Asmussen, "The Office of Bishops According to Article 28"). The second volume also, which is devoted to faith and history, contains a series of studies on specific problems of church history, for example on the eschatology of Gregory of Nyssa (by J. Daniélou, S.J.), on the concept of the history of salvation in Thomas of Aquinas (Y. Congar, O.P.), and "Silent Bishops. The Antitheses in the Churches of Asia Minor According to the Letters of Ignatius" (Peter Meinhold.) A bibliography of Lortz' most important publications rounds off the work.

**LUTHER'S WORKS. Vol. 40: CHURCH AND MINISTRY.** *General editor, Helmut T. Lehmann. Vol. 40 edited by Conrad Bergendoff. Philadelphia: Muhlenberg Press, 1958. 410 pp., \$ 5.00.*

Whereas the first part of the American edition of Luther's works presents the Reformer's exegetical works, volumes 31 to 55 comprise his theological writings. The volume under review, number 40, contains under the title *Church and Ministry* a series of smaller writings by Luther on this subject, originating chiefly in the controversy with the Enthusiasts and Anabaptists. The translations are for the most part by the editor, Conrad Bergendoff, president of Augustana College, Rock Island. This volume contains translations of the following writings: "Concerning the Ministry" (WA 12), "Letter to the Princes of Saxony Concerning the Rebellious Spirit" (WA 15), "Letter to the Christians at Strassburg in Opposition to the Fanatic Spirit" (WA 15), "Against the Heavenly Prophets" (WA 18), "Concerning Rebaptism" (WA 26), "Instructions for the Visitors of Parish Pastors in Electoral Saxony" (WA 26), "The Keys" (WA 30 II), "Infiltrating and Clandestine Preachers" (WA 30 II). Each translation is preceded by a short introduction with indications of the origin and historical background of the writing in question. The notes give references to other of Luther's writings and to other material; they also include further historical explanations.

**THE BONDAGE OF THE WILL (*De Servo Arbitrio*).** *By Martin Luther. Newly translated by J.I. Packer and O.R. Johnston. London: James Clarke & Co., 1957. 323 pp., 15s.*

The growing interest in Luther and in the Reformation on the European continent which is evident in the Anglo-Saxon world is manifesting itself in the various new efforts to present Luther in English and thus to make his work accessible in an area beyond that covered by his mother tongue. This translation attempts not only to reproduce the original text with an accurate translation but also to let Luther's characteristic style emerge also in English. The text here translated is that of the Weimar edition, and for the sake of giving a clear picture it is divided into smaller sub-sections, each of which has a heading which embraces the essential content, and also indicates in parentheses the corres-



ponding page number of the Weimar edition. Some terms or turns of phrase which are difficult to translate are given in the original in the notes which contain, in addition, references to passages of Scripture and to quotations from other writers. Preceding the translation is a 61-page introduction giving the biography of Luther and Erasmus up to 1517 and the relation between the two after 1517, and also dealing in general with the theological questions upon which the controversy turned.

MARTIN LUTHER: ŒUVRES, *Tome V* [Works, Vol. V]. Published under the patronage of the French Lutheran Churches and the journal *Positions Luthériennes*. Geneva: Labor et Fides, 1958. 265 pp., F. Fr. 2250.

The edition of Luther's works in French, projected in ten volumes, presents in Vol. V, the second one to appear so far, the Reformer's important writing *De servo arbitrio* (Of the Bondage of the Will). This writing appeared in French already in 1937 in a translation by de Rougemont. The notes give references to the biblical passages and to the sections quoted from Erasmus' *Diatribes* and, in the margin, the corresponding page numbers in the Weimar edition (Vol. 18). In the same volume is the translation of Luther's open letter to Johann Hess, "Ob man vor dem Sterben fliehen solle."

LUTHER'S WORKS, Vol. 1: LECTURES ON GENESIS, CHAPTERS 1-5. Edited by Jaroslav Pelikan. St. Louis: Concordia Publishing House, 1958. 387 pp., \$ 5.00.

Following the publication of individual writings from Luther's exegetical work, including selected Psalms and the beginning of his exposition of the Gospel of St. John, Volume I of the new American edition, the exegetical section of which is to comprise about 30 volumes in all, has now appeared. This volume begins the translation of Luther's great *Lectures on Genesis* and covers the first five chapters. The particular difficulties in the publication of this great work lie in the lack of an authentic manuscript or transcript. The translation therefore had to take into account the additions which—as has been proved by Meinhold, to whom the editor refers—are contained in the first printing. The translator and editor also make reference to the exegetical tradition which Luther must

have drawn upon; they give in the notes a series of references to quotations or reminiscences, especially from Augustine, Lombard's *Sentences* and Nicolaus de Lyra's *Postilla... super Genesim etc.* (in an edition of 1492). Luther's references to the Greek philosophers, particularly to Aristotle, are also indicated in the notes. In addition, on each page the corresponding page in the Weimar edition is given.

## Systematic Theology

LUTHERS LEHRE VOM VERBORGENEN GOTT. Eine Untersuchung zu dem offenbarungsgeschichtlichen Ansatz seiner Theologie [Luther on the *Deus absconditus*. A Study on the Problem of Revelation in Luther's Theology]. By Hellmut Bandt. Berlin: Evangelische Verlagsanstalt, 1958. 212 pp.

Luther's teaching on the *Deus absconditus*, so characteristic for his theology and especially for the reforms he initiated, has not yet been unequivocally clarified by scholars. This study is the expanded and reworked version of the author's doctor's dissertation. The author begins his examination of his subject, in the light of the modern approach to the question of revelation, with the views of the young Luther. Here the doctrine of the *Deus absconditus* is found in its original form, as the Reformer had developed it from his view of the incarnation and cross of Christ. The hiddenness of God has a dual significance for man: it means faith and hope but also humiliation and tribulation. Even the God who is revealed remains hidden: there is no access to the *Deus revelatus* which would bypass Jesus Christ. The author deals at length with the problem of the contrast of the hidden and the revealed God, turning his attention in "The Hiddenness of the Eternal Counsels of God" to Luther's doctrine of predestination, with frequent reference to *De servo arbitrio*. Luther's prime intention is to give expression to the absolute "freedom of God over against man" (p. 178). In the concluding chapter the author shows what significance the conception of the *Deus absconditus* had in the later theology of Luther. Here the author's principal thesis is that in later years Luther emphasizes even more strongly the hiddenness of God outside of revelation. The investigation concludes with a short presentation of Luther's



concept of history. Finally the author comes to the conclusion that Luther's doctrine of the hidden God is nothing other than "a closer definition of his understanding of revelation" (p. 203). This doctrine describes "the concrete, historical manner in which the eternal God opens his heart to the children of men" (p. 203).

A HANDBOOK OF CHRISTIAN THEOLOGY: DEFINITION ESSAYS ON CONCEPTS AND MOVEMENTS OF CONTEMPORARY PROTESTANTISM. Edited by Marvin Halverson and Arthur A. Cohen. New York: Meridian Books, 1958. 380 pp. Paper-bound, \$ 1.45; cloth-bound, \$ 4.00.

This collection of 101 original articles by 71 contemporary theologians provides for the literate reader an introduction to evangelical theology which in itself displays the scope and cogency of that theology. Among the contributors are most of the leading American theologians, plus a few from Great Britain (Lovell Cocks, John Marsh, David Cairns) and from the Continent (Visser 'tHooft, Nygren, Althaus, Dinkler). American Lutherans represented include Jaroslav Pelikan (articles on "Dogma" and "Dogmatics"), Warren A. Quanbeck ("Forgiveness," "Righteousness"), Jerald C. Brauer ("Kingdom of God," "Secularism"), Conrad Bergendoff ("Lutheranism") and George Lindbeck ("Thomism"). Articles range in length from 1,000 to 5,000 words, and each of them is provided with a brief bibliography.

DIE THEOLOGISCHE ARBEIT IN MINNEAPOLIS. REFERATE, KOMMENTARE UND DOKUMENTE DER DRITTEN VOLLVERSAMMLUNG DES LUTHERISCHEN WELTBUNDES [The Theological Work in Minneapolis. Addresses, Commentaries and Documents from the Third Assembly of the Lutheran World Federation]. Edited by Ernst Kinder for the German National Committee. Berlin: Lutherisches Verlagshaus, 1958. 223 pp., DM 4.00.

The editor of this volume, Professor Kinder, chairman of the LWF Commission on Theology, has written a long introduction on the nature and content of the theological work of the third Assembly. There follow the German translations (or in some cases original German versions) of all the sources and documents on the theme "Christ Frees and Unites,"

including the six main addresses: Bishop Hanns Lilje, "Christ Frees and Unites"; Professor Kishi, "The Freedom We Have in Christ"; Professor Gensichen, "The Unity of the Church in Christ"; Bishop Giertz, "The Freedom to Reform the Church"; Professor Carlson, "Free for Service in the World"; and Bishop Krummacher, "Free and United in Hope." Each lecture is followed by the appropriate section from the 51 theses, with brief commentaries by Professor Andersen, Pastor Kimme, Superintendent Peters, Pastor Schmidt-Clausen and Professor Kinder. Preceding these documents is the study document produced by the Commission on Theology on the theme "Christ Frees and Unites." In addition to this source material on the theme "Christ Frees and Unites" the volume contains some other documents: the reports on the work of the Commission on Theology and the Department of Theology by Regin Prenter and Vilmos Vajta respectively, the (orally delivered) report by Conrad Bergendoff on the work of the Commission on Liturgy and the *Basic Principles for the Ordering of the Main Worship Service in the Evangelical Lutheran Church* drawn up by this commission during the last five years. The recommendations for future theological work laid before the Assembly by the Commission on Theology are also reprinted here. A bibliography lists the most important essays and contributions on the theme "Christ Frees and Unites" and on the work of the Lutheran World Federation.

STUDIEN ZU LUTHER UND ZUM LUTHERTUM [Studies on Luther and Lutheranism]. By Lauri Haikola. Uppsala: A.B. Lundequistska Bokhandeln, and Wiesbaden: Verlag Otto Harrassowitz, 1958. 158 pp., S.Kr. 15.00.

The author, who has made a name for himself especially through his study of Flacius Illyricus, offers under this general title a series of shorter works on various theological problems of the 16th century. The first chapter is devoted to the "anthropology of the Reformation" and contrasts the idealistic view of the Reformation with the pessimistic one of Scholasticism. In regard also to the *imago* and *similitudo* conceptions in Scholasticism and the Reformation the difference lay in the concept of the law, which the author develops at length. He attempts to demonstrate that Lutheran orthodoxy did not succeed in



harmonizing the idea of the total depravity of human nature with the idea that man nevertheless remains man (both of them Reformation doctrines). This failure was due to its Aristotelian-ontological ways of thought. Then Haikola examines the relation between philosophical and theological anthropology in Luther and Luther's attitude to various questions of Christian anthropology in general. His conceptions are shown to be determined by the relation between law and gospel. The second chapter is concerned with "Faith and Life." Here the author deals with Luther's conception of the relation between faith and life, especially the works of the believer. The difficulty of determining this relation arises not in Luther but in Lutheran orthodoxy. Haikola deals in the third chapter with "Guilt and the Corruption of Nature." This investigation is concerned especially with Luther's conception of the will and of the question of sin and guilt in respect to the fulfilling of the law. The fourth chapter, "Christ's Fulfillment of the Law," is devoted to the distinction between law and gospel and particularly the order in which they should be placed. It is concerned with the conception of Christ's deed of reconciliation and its consequences, again particularly in respect to the law. The fifth and last chapter has as its theme "Repentance, Faith, Justification." It deals with the application of the grace which has been once acquired" (p. 124), especially in regard to misunderstandings of justification by faith. The author speaks of the Lutheran conception of repentance which developed in antithesis to the Roman conception of it and in consequence of this antithesis, and on the basis of the doctrine of *justificatio sola fide*. Determining the relationship continually brought difficulties along with it. In Haikola's view orthodoxy's conception of repentance led to an erroneous development which was based on a false conception of the relation between the law and the work of Christ.

MÄSSANS BUSKAP. *En studie i den faste sångpaterna i svenska mässan under reformationstiden* [The Message of the Mass. A Study of the Sung Portions of the Swedish Mass at the Time of the Reformation]. By Jakob Jacobsson. Lund: C.W.K. Gleerup, 1958. 291 pp., S.Kr. 20.00.

After an introduction in which the author shows how the worship service of the church

was influenced by the elaboration of the doctrine of transubstantiation in the early Middle Ages and how the Reformation re-attained a christocentric message also in the Protestant mass, Jacobsson examines the first Swedish orders of service from the 1630's. The first *Swedish Mass*, the work of Olavus Petri, appeared in 1531. It was characterized, among other things, by a new understanding of the propers and the restoration of the connection between the Preface and the Words of Institution. The musical settings were simplified, and an effort was also made to fit the Swedish text to old settings. The Latin mass was reintroduced in the 1640's. Through the intervention of John III in the life of the church the order of service underwent a decided transformation. The fixed parts of the service, especially the Preface, the Words of Institution, the Lord's Prayer and the Agnus Dei, were interpreted in terms of the presence of Christ and not, as previously, as proclamation of the saving acts of Christ. The liturgical element was expanded, and the texts were in Latin throughout. This order of service was rejected as Roman Catholic by the Swedish Church at the Uppsala Möte of 1593. There was a return to the original mainstream of Reformation thought. Among other things, the elevation of the host was done away with at the end of the 16th century and the number of prefaces was decreased. The Words of Institution were no longer regarded as prayers but as proclamation to the congregation. The Agnus Dei was sung by the congregation and was no longer counted a part of the Ordinary of the Mass. Orthodoxy, which was gradually emerging, now began to influence the shaping of the liturgy. The author devotes the last two chapters of his work to a study of the musical settings of the various Swedish masses. He finds that the settings of the ordinary were simplified, that the conception of the worship service as proclamation of the saving work of Christ led to more frequent use of recitative settings. The hymn appeared as a new element in the Reformation worship service, replacing chanting in some instances. Individual dioceses were relatively independent in reshaping the musical settings, i.e. in putting Swedish texts to Gregorian chant.

THE PROCEEDINGS OF THE THIRD ASSEMBLY OF THE LUTHERAN WORLD FEDERATION. Edited by Carl E. Lund-Quist. Minneapolis: Augsburg Publishing



*House (for the Lutheran World Federation), 1958. 210 pp., paper, \$ 3.00, cloth, \$ 3.70.*

*Structure of the Congregation. Patterns of Church Life in the Midst of Historical Change. A Sociological Study of the Church]. By Trutz Rendtorff. Hamburg: Furche-Verlag, 1958. 160 pp., DM 10.80.*

There are now available in English all the documents, addresses, reports and resolutions of the third Assembly of the LWF, held in Minneapolis August 15-25, 1957. (The German edition has also appeared). There was no attempt made to reproduce the minutes of the individual plenary sessions, but merely to give the basic source material. The reports for the Assembly, which were already available as separate documents and some of which are still obtainable, have likewise not been included in the report of the proceedings. The volume gives a survey of the course of the Assembly and of the various specialized areas which were dealt with during the ten days. The schedule of the plenary sessions is followed by a report on the worship services, supplemented by the full text of the sermon at the opening service, preached by Lajos Ordass, and the addresses at the concluding service. "Theme and Theses" brings together all the reports and the 51 theses, together with Bishop Lilje's accompanying letter to the churches. The section "Departments" reproduces the reports of the chairmen of the commissions, and directors of departments and the recommendations for the future offered by the individual branches of the Federation's work: theology, world mission, world service, information and Latin America. Under the heading "Commissions" are summaries of the reports, addresses and recommendations of the commissions on Stewardship and Congregational Life, Education, and Inner Mission, as well the full texts of the orally delivered report of the Commission on Liturgy, the Commission on International Affairs (including the resolution and the comments on it by Bishop Lilje) and the Lutheran World Encyclopedia. Finally, the section "Special" contains the recommendations and resolutions (some of them in summarized form) on other subjects, e.g. constitution, membership, rules on procedure, treasurer's report. At the back of the book there are lists of delegates and official visitors, the Assembly staff, committee on arrangements, and other visitors.

**DIE SOZIALE STRUKTUR DER GEMEINDE.** *Die kirchlichen Lebensformen in geschichtlichen Wandel der Gegenwart. Eine kirchensoziologische Untersuchung [The Social*

This investigation deals with the social structure of the traditional local parish congregation. The author takes as samples some congregations in the church of Schleswig-Holstein, but comes to conclusions which are of fundamental importance and reach far beyond this narrow framework. After two introductory chapters on the place and the limits of the church's sociological work, and on the basic structure of congregations in general today (folk-church congregations, the individual, the institution and the church) the author examines in separate chapters various aspects of church life today with regard to their sociological structure: the worship service, official acts, women's, men's and youth groups. He comes to the conclusion that all these forms of communal activity already exist in locally conditioned patterns of social life, which are independent of what is specifically Christian and church-oriented, but upon which the work of the church builds. The decline of these given social structures in modern society constitutes therefore a crisis in congregational life and in its institutional forms. This investigation concludes in the final chapter with a question directed at theology regarding the nature of the church. The author, it is true, avoids giving a purely sociological answer. But on the other hand he points out the danger of determining the nature of the church in a purely theological and abstract fashion by means of a theology which easily loses sight of the actual, historically conditioned outward form of the church. It is the old question of the relation between church and society.

**DIE GESCHICHTE DER KONFIRMATION.** *Ein Beitrag zur Diskussion über das Konfirmationsproblem [The History of Confirmation. A Contribution to Discussion on the Problem of Confirmation]. By Lukas Vischer. Zurich: Evangelischer Verlag, 1958, 132 pp.*

The author starts from the presupposition that discussion on the problem, today an acute one, of confirmation can be carried on



properly only if we have a somewhat clear picture of the history of this ecclesiastical act. His investigation is intended to help clarify the discussion. He takes as his starting point the practice of baptism and "confirmation" in the ancient church. It is not very probable that there was in the ancient church an actual rite of confirmation alongside (adult) baptism. There existed, it is true, a series of rites alongside baptism in the actual baptismal ceremony. It was only later that baptism and confirmation became two independent sacraments. Lengthy examinations are made of the baptismal instruction and the baptismal practice of the ancient church. Catechismal instruction was designed for adult baptism, and yet children were also baptized. In the Middle Ages the practice of the church altered insofar as church instruction was designed no longer with a view to baptism, but to the sacrament of penance. The Reformers rejected the Roman practice of confirmation, but not, to be sure, all benedictory rites. The point of departure for Protestant confirmation lies in the necessity for post-baptismal instruction, which is at the same time preparation for communion. Thus the Reformers did not practice confirmation, but had catechismal instruction followed by an examination as post-baptismal instruction and the prerequisite for receiving Holy Communion. Confirmation is a creation of Bucer's who drew upon ideas of Erasmus; it is a "commitment" in connection with first communion. The Augsburg Interim prevented the spread of Bucer's pattern. Flacius engaged in polemics decidedly opposing confirmation. Nevertheless it gradually came to be introduced. Chemnitz proposed a public ceremony with prayer and laying on of hands, and there grew up catechismal instruction with a solemn concluding ceremony. Pietistic theologians called for the reinvigorating of the instruction; the central point of confirmation became the personal confession of faith, and so arose confirmation proper. In Geneva Calvin introduced pre-communion instruction, which lapsed, however, in the 18th century, so that here too confirmation in the worship service gained entry. In the 19th century there was discussion on the relation of baptism and confirmation, and the opinion was held that the two necessarily belonged together. Several proposals for reforms were put forward, by Wichern and Hofmann among others. The investigation concludes with some thoughts on the problem of confirmation today.

## *A Survey of Periodical Literature*

SVENSK TEOLOGISK KVARTAL-SKRIFT. Editorial board: G. Aulén, Y. Brilioth, R. Bring, H. Riesenfeld. Publishers: C.W.K. Gleerup, Lund. Vol. 33, 1957, 4 numbers.

**"Den kristna friheten och kyrkans enhet"** (pp. 1-23), by Vilmos Vajta.

This is an abridged Swedish version of Dr. Vajta's work on the Minneapolis theme which appeared in the series "Luthertum," No. 20, Berlin, 1957.

**"Luther och helgelsen"** (pp. 24-36), by Philip Watson.

This paper read at the Congress on Luther Research at Aarhus in 1956 seeks to counter those Anglo-Saxon voices from various camps which see in Luther's doctrine of justification (*sola fide*) a danger to sanctification. In fact it is precisely Luther who elevates the New Testament concept of sanctification, namely that God himself sanctifies faith (through the means of grace and for new works of love), that thus the whole church is holy as well as each believer, and that this sanctification is progressive in character.

**"Kyrkans enhet. Till frågan om kyrko- och nattvardsgemenskap"** (pp. 65-74), by Anders Nygren.

Since the unity of the church is already given in Christ and is not a goal which is still to be achieved, the barriers existing between the churches can be properly broken down only when all concerned penetrate ever more deeply into the gospel of Christ from within (cf. the "satis" clause in CA VII). The goal is therefore mutual open communion; on the other hand, doubts are raised as to the necessity of complete intercommunion, since Holy Communion has its proper place after all in the local congregation.

**"Teologi och Psykologi"** (pp. 75-88), by Bengt Erik Benktson.

There can be mutually fruitful cooperation between theology and psychology not only on the practical level of pastoral care, but also in fundamental and systematic problems. A survey of the general psychological background of present-day empirical psychology of religion is followed by a dogmatic discussion



on Jung's *Antwort auf Hiob*, the fruits of which include arguments against Barth's doctrine of God.

**"Religiöst apriori hos Anders Nygren"** (pp. 89-108), by Rudolph Arendt.

This is a Danish defense of Nygren's philosophy of religion. In the first part the religious a priori is defined: it is not an entity which can be experienced psychologically or in some other way, but the "category of eternity" as the condition of validity of all four forms of experience (including religious experience). The second part expresses opposition to various objections raised by Wingren's position.

**"Mose lag och Kristus. En studie till Pauli teologi"** (pp. 137-153), by Ragnar Bring.

This investigation, which has close connections with Bring's new commentary on Galatians, examines the relation of the Old Testament law to the gospel and specifically to christology, particularly on the basis of Gal. 3: 10-12. The fulfilling of the law and freedom from the law form together "not a paradox, but a simply unity." The law as such aims not at legalistic works-righteousness, but at the fulfilling of itself in the cross of Christ and in faith. This article is also a contribution to the problem of Paulinism in Luther.

**"Reformationen som problem i nyare romersk-katolsk teologi"** (pp. 154-165), by Per Erik Persson.

A survey summarizing the most recent Roman Catholic research on Luther and the history of the Reformation, the development of this research from polemic into discussion, its limits and possibilities. The survey covers especially French and German works.

**"Diskussionen om helgdagarna i Sverige under de två sista århundradena"** (pp. 209-223), by Ulf Björkman.

A discussion of the problem of the dwindling of the church year, on the basis of the history of religious observance and the economic and political development of Sweden in the last two centuries.

**"Instruktion och diskussion i reseberättelsen hos Lukas"** (pp. 224-233), by Bo Reicke.

A sketch on the history of the tradition of the Lucan account of the journey to Jerusalem

(9:51-18:14). In the place now occupied by the account of the journey, there was already before the Lucan version of the gospel material was written a collection of didactic traditions, which Luke then merely expanded by the addition of his own special material and that from Q, the whole being arranged with reference to the didactic scheme of alternate instruction and discussion in the young mission church.

**"Kyrkounionsproblemet i Sydindien"** (pp. 234-257), by Vilmos Vajta.

A Swedish version of the article which appeared in *Lutheran World*, III, 2, September, 1956, p. 110 ff. under the title, "The Problem of Church Union in South India."

NORSK TEOLOGISK TIDSSKRIFT.  
Editorial board: N.A. Dahl, R. Hauge, J.B. Hygen, A.S. Kapelrud, E. Molland, S. Mowinkel, K. Valkner. Publishers: No. 1, Fabritius & Sonner, from No. 2 on, Universitetsforlaget, Oslo. Vol. 5, 1957.

**"Skrifta og forkynninga"** (pp. 1-16), by Sigurd Fjær.

A broad ecumenical survey of the relation of Bible and preaching in modern theology and church practice. In conclusion seven theses from a Lutheran point of view.

**"Jesu åpenbaring av de jordiske og de himmelske ting"** (pp. 17-53), by Alv Kragerud.

John 3: 12 is the key for understanding the construction of the Gospel of John: *ta epigeia* refers to chapters 1-12, i.e. to the "complex of revelation" of the exoteric missionary gospel; *ta epourania*, on the other hand, refers to the other complex of revelation (chapters 13-17), the higher, esoteric mystery for those endowed with the Spirit. If one also takes account of the fleshly condition of sinful, wordly man, one can speak of a three-tiered anthropology in John.

**"Albert Schweitzers Paulus-forskning — en karakteristikk"** (pp. 65-89), by Carl J. Bjerkelund.

An account of Schweitzer's interpretation of Paul with special reference to Jewish eschatology, Christ mysticism and the sacraments. Closes with a brief survey of Schweitzer's influence upon the history of theology.

**"Anfektelsens begrep og hensikt" (pp. 90-98), by Johannes Knutzen.**

*Anfechtung* is a combination of doubt and temptation, making a concerted attack upon faith. A faith which never undergoes trial has only a half-Christ—the exalted Lord but not the Christ of humiliation—and with its proleptic *theologia gloriae* is helpless when confronted by the fact that man is a sinner or with problem of sanctification.

**"Guds Helvete" (pp. 99-112), by Nils A. Dahl.**

A lengthy and critical review of the book by Sverre and Leiv Aalen, *Bakenfor Inferno* (Oslo, 1955). A reply by the professor of New Testament at the University of Oslo on the question of the dispute about hell.

**"Ernst Cassirers Kulturfilosofi med saerlig henblikk på hans syn på myte og religion" (pp. 129-150), by Victor Hellern**

A short biography of Cassirer is followed by a presentation and critique of his philosophy of culture as represented in *An Essay on Man* (1944). The author's chief reservations about Cassirer's neo-kantianism arise from Cassirer's functional and abstract understanding of man, which excludes metaphysical and existential modes of thought. The analysis is undergirded by a critique, based on the history of religions, of Cassirer's evaluation of myth and religion.

**"De teologiske prinsipper for ny bibeloversettelse" (p. 151 ff.).**

A thoroughgoing theological opinion on the new Norwegian version of the Bible, by a commission of heterogeneous makeup.

**"Herkules og kristendomen" (pp. 193-201), by Marcel Simon.**

The analogies, popular in the Middle Ages and especially in the Renaissance, between the theology of the Hercules myth and Christ's work (e.g. the labors of Hercules and Christ's victory over sin) can be traced back to the time of the christology of the ancient church where, already then, reciprocal influences can be established (e.g. the ascension).

**"Den norske kirke i utlandet" (pp. 202-231), by Kaare Støylen.**

A survey of the history of Norwegian churches in foreign countries.

**POSITIONS LUTHÉRIENNES.** Edited by Prof. Theobald Suess and an editorial committee. Published in Paris. Vol. 5, 1957, 4 numbers.

Number 1 (pp. 1-73) contains the beginning of a series which is to bring presentations on various churches of world Lutheranism (Forward). The contributions this time are devoted to the churches in the Northern countries.

**"La situation religieuse et théologique au Danemark" (pp. 5-11), by Anker Nyvang.**

A brief survey of the history of the Danish church, present conditions and the most important intellectual and theological currents in the church.

**"Situation présente de l'église de Finlande" (pp. 12-23), by Lennart Pinooma.**

A survey of the organization of the Finnish church, its social situation, and social work and theological discussion in the church.

**"L'église au Groënland d'aujourd'hui" (pp. 24-30), by Aage Bugge.**

A report on the history, situation in theology and in general in the church in Greenland, which is a part of the Danish church and belongs to the Copenhagen diocese.

**"L'église d'Islande" (pp. 31-36), by Thorir Thordarson.**

Reports on the general situation in Iceland, the history of Christianity and the church on the island, and church work in the present day.

**"L'état présent de l'Eglise de Norvège et les tendances actuelles de la théologie norvégienne" (pp. 37-48), by Einar Molland.**

Gives an introduction to the situation of the Norwegian church as folk-church, to the historical development which led to free churches and the rise of separate faculties of theology alongside the faculty of the state; reports on present-day theological research, especially in the field of exegesis.

**"La théologie de Lund. (Une époque importante de la théologie systématique en Suède)" (pp. 49-58), by Gunnar Hillerdal.**

A detailed presentation of present-day Lundensian theology covering chiefly the work of G. Aulén, A. Nygren, G. Wingren and R. Bring as well as Lundensian Luther scholarship.



## Number 2

**"Dieu et César" (pp. 75-90), by Hans Lilje.**

The main article in this issue, it is the address delivered by Bishop Lilje at Strasbourg in 1955 on the subject church, state and government authority.

**"Un livre apokryphe de la genèse en araméen" (pp. 91-105), by Henri Michaud.**

Gives a French translation of one of the Qumran texts and a commentary upon it.

**"Quelques réflexions sur l'écriture et la tradition chez Thomas d'Aquin" (pp. 105-114), by Per Erik Persson.**

An excerpt, translated from the Swedish, from the author's study of Thomas Aquinas, *Scriptura sacra*.

**"Le Christ libère et unit" (pp. 127-152).**

A French translation of the Study Document prepared for the third Assembly of the LWF.

## Number 3

**"Remarques sur le problème de la Confirmation" (pp. 179-197), by Theobald Suess.**

The author examines the historical development of confirmation and then its present constituent elements (blessing, commitment, admission to communion), meanwhile discussing the various efforts to give new form to the confirmation act.

**"L'augustinisme dans les couvents Augustins à l'époque de Luther" (pp. 198-206), by Marc Lods.**

A contribution to study of Luther's theological development, in the form of a study on Augustinianism in Augustinian monasteries at the time of Luther.

**"Le Sacerdoce dans l'église luthérienne" (pp. 207-220), by J. M. Waltz.**

An essay on the Lutheran conception of the ministry. The author develops three theses on the nature of the office of the ministry, closing with a short treatment on the value and meaning of ordination.

*Etudes critiques* contains discussions of Oscar Cullmann's *Immortalité de l'âme ou résurrection des morts* and G. Sourp's *Dieu et César*.

## Number 4

The main articles in this issue are the two addresses delivered at the conference for pastors of the French Lutheran church in the spring of 1957.

**"Les deux Royaumes" (pp. 241-265), by Immanuel Falter.**

A study of the doctrine of the two kingdoms as found in Luther and the Lutheran confessions. The two kingdoms are not two antithetical realms but two ways in which God rules the world. The author then examines the modern approach to this problem, especially criticism of the teaching voiced by K. Barth et al. The main thing to be kept in mind is the relation between law and gospel; in the temporal order man is justified by works without faith, in the spiritual order by faith without works.

**"Journal de Minneapolis" (pp. 266-283), by Robert Wolff.**

A report in the form of a journal on the course of the third Assembly of the LWF and on the most important events and results of the meeting.

*Etudes critiques* (by T. Suess and R. Blanc) contains detailed reviews of important books and other studies. Some of the books discussed: Albert Greiner, *Luther, Essai biographique*; Philip Watson, *Let God be God*; Joachim Jeremias, *Jésus et les Païens*; Reinoldus Weijenborg, O.F.M., *Miraculum a Martino Luthero confictum explicatne eius reformationem?* Oscar Cullmann, *Die Christologie des Neuen Testaments*.

THE LUTHERAN QUARTERLY. Edited by Theodore G. Tappert. Published in Philadelphia. Vol. 9, 1957, 4 numbers.

Number 1, February, 1957.

**"Sociological Implications for Christian Education," by Harold Haas.**

The author shows at various points how many new tasks are presented to Christian education in the United States by present social developments.

**"The Responsibility of the Church in Higher Education," by Herbert Wolf.**

After some reflections upon the church's responsibility in higher education, the author examines the various ways in which it is being

fulfilled, first, in educational institutions of the church and then in those not conducted by the church.

**"Christianity and the Truth," by Paul Holmer.**

Truth in the specifically Christian sense is not a quality of propositions of faith and therefore cannot be framed in propositions or intellectually mastered. In that Christ is the truth, Christian truth is that toward which our whole life is in constant movement.

**"Collections of Luther Medals in America," by Otto L. Schreiber.**

The number of Luther medals in the United States has increased considerably, especially as a result of the last war. The author describes some especially valuable medals, almost all of which belong to the five major collections in the possession of Lutheran churches or seminaries.

**"The Dead Wood in Theological Diction," by Stan Carnarius.**

The author pleads that theological language be purged of clichés and that writers refrain from using theological jargon, which is unintelligible and therefore inexcusable.

**"Early Lutheran Relations with the Eastern Orthodox," by Berthold F. Korte.**

The article summarizes Ernst Benz's book *Wittenberg und Byzanz* (Marburg, 1949).

*Number 2, May, 1957*

**"The Living Church," by Willard D. Allbeck.**

A defense of Article VII of the Augsburg Confession, intended to serve as a reminder that the true source of life in the church is preaching of the word and the administration of the sacraments.

**"The Churches and Community Relations," by M. A. F. Ritchie.**

The author concerns himself especially with barriers of race and class in American society, which the church, by reason of its very nature, is called to break down. It follows that future pastors must be well-trained in sociology and psychology.

**"Reflections on Divorce and Remarriage," by G. H. Hoffman.**

Although the author is cautious in his attitude toward the question of the remarriage of divorced persons, he is opposed to cold and barren legalism in the treatment of the problem. The task of the church cannot be to write off the weak and the fallen but to help them to make a new start.

**"Preaching to Young People," by Leslie Conrad, Jr.**

A number of suggestions for preaching to young people are offered; the author calls for clarity of presentation above all.

**"The Beginning of Jesus' Ministry in Luke," by Eric Wahlstrom.**

Luke 3: 1-22 and 4: 1-30 are presented in Luke's description of Jesus' work as a programmatic introduction to the same. The pericope about the coming of Jesus to Nazareth shows, in particular, how Luke wants Jesus' messianic self-consciousness to be presupposed throughout the book.

**"What Makes Good Hymns?" by L. David Miller.**

A consideration of the requirements of good church hymns with respect both to the text and the music as well as their possible liturgical employment and their actual use in the service of worship.

**"Desert Wisdom: The Sayings of the Anchorites," by Edwin C. Tappert.**

This is a translation of a selection of sayings of 4th and 5th century anchorites (with comments by the translator), which are significant because the text of the sayings (contained in a manuscript belonging to the Library Company of Philadelphia) has never before been published either in the original or in translation.

*Number 3, August, 1957*

**"Recent Approaches to the Psalms," by John M. Stensvaag.**

Starting with Gunkel's approach to the exegesis of the Psalms through the concept of *Gattungen*, or categories of psalms, the author outlines the main developments in the study of the Psalms since Gunkel with reference to two problems in particular, that of worship as the *Sitz im Leben* of the psalms and that of the enemies of the psalmists.



**"World Lutheranism and Evangelization," by John Schmidt.**

World Lutheranism as represented by the LWF is making substantial contributions to evangelization of the entire world, in that through the LWF the gospel receives, on a world-wide basis, theological clarification (Department of Theology), practical exemplification (Department of World Service) and wider dissemination (Department of World Mission).

**"Avenues of Thought in Mark's Gospel," by Norman K. Bakken.**

The author sees in the evangelist Mark a theological interpreter of the tradition of his day and attempts to trace the main lines of his thought. He concerns himself above all with Mark's striking interest in Jesus' person (in contrast to his teaching) and in apocalyptic.

**"Toward an Evangelical Understanding of the Lutheran Confessions," by Lowell C. Green.**

On the basis of an evangelical understanding of confession, which is conceived of not as a norm of faith but as a witness to God's word, the author makes a concrete contribution to the discussion on the confessions which has arisen in the United States as a result of the merger of various Lutheran churches into the church with the proposed name of "The American Lutheran Church."

**"On a Preposition in the Nicene Creed," by Howard N. Bream.**

The author argues in favor of the "in" in the clause in the Apostle's Creed, "Credo... in unam sanctam catholicam et apostolicam Ecclesiam" (the "in" was retained by the East and rejected by the West).

**"Observations on the Church and Segregation," by M. L. Stirewalt, Jr.**

In a very definite rejection of segregation the author confirms the observation that there are very few segregationists who base their arguments upon serious study of the Bible, that most of them in fact take for granted that the church must conform to the mores of society.

**"Christianity and Culture," by Walter Buschmann.**

This is a reply to G. Allport's thesis, insofar as it is applied to Christianity, that religion and culture stand in a mutual and indissoluble relationship. The Christian kerygma is free of every binding tie to a particular culture and thus also free to gain access to all cultures.

*Number 4, November, 1957*

**"Faith and Medicine at Work," by Raymond T. Stamm.**

Proceeding from the thesis that "medical research [can be regarded] as a present-day medium for God's continuing revelation," the author outlines suggestions for effecting a reconciliation between the Christian faith and scientific medicine.

**"The Lutheran Church and American Culture: A Tercentenary Retrospect," by Sydney E. Ahlstrom.**

A look at 300 years of Lutheranism in the United States (1657-1957) and its relation to American culture leads the author to the conclusion that present day American Lutheranism must be concerned about laying its foundations anew.

**"The 'High Church Movement' in American Lutheranism," by David L. Scheidt.**

Since the representatives of the "high church movement" in American Lutheranism have never given a systematic statement of their position, the author attempts to give a brief characterization of the bases and goals of the movement.

**"How Effective is Our Public Worship?" by William E. Hulme.**

The views of over 3000 members of Lutheran congregations on their expectations and experiences with respect to the Sunday worship service were recorded on a questionnaire worked out by a team of American theological students. The article reproduces the questionnaire and evaluates the answers.

**"The Merger and the Confessions," by  
Herman A. Preus.**

It was crypto-calvinistic influences which in 1580 kept the Danish-Norwegian church from officially recognizing the whole Book of Concord as a confessional basis. The author believes, therefore, that in the present merger

into "The American Lutheran Church" those churches coming from Danish and Norwegian traditions (e.g. "The Evangelical Lutheran Church") should have no difficulty in accepting the entire Book of Concord as a confessional basis, which would put an end to the dispute about the confessional basis of the new church body.



# LUTHERAN WORLD

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*The well-being of a town does not consist only in gathering treasures, building firm walls and fine houses, and making many firearms and armor; rather, where there is much of that and fools get it into their hands the town will be the worse for it. But this is the town's greatest and highest good, that it has many fine, scholarly, dignified, sensible, and honorable citizens, for they would be able to gather and treasure goods and keep them and use them aright.*

*Hence, since a town must have such people, and since there are complaints on every hand because of the lack of them, we must not wait until they grow of themselves. We cannot build them of stones, or carve them from wood, and God will not perform a miracle as long as we are able to meet the need by means which are in our hands already. Therefore we must undertake the work, whatever the cost and labor involved, and train them ourselves.*

*It has become a dire necessity, not only for the sake of the young, but for the maintaining of both spiritual and secular estates, that we devote ourselves seriously and earnestly to this matter while there is still time.*

MARTIN LUTHER

To the Mayors and Councilmen of all German cities  
that they establish and maintain Christian schools

1524

## Christian Education in the United States

In order to understand the educational task of the Christian church in America, one must recognize the difference in function between the educational processes controlled by the church and by the state. Normally, education takes place in state-supported schools, which are free to all. In these public schools, no sectarian doctrines may be taught and no church organizations are officially represented. However, because most teachers are Christian or Jewish, religious values are assumed and some religious festivals are noted. Even though the framework of the educational philosophy of most schools is secular, a sound Christian humanism normally emerges. Of course, there are exceptions to this, and there are areas in which the instrumentalism of John Dewey leads to a purely pragmatic approach to values.

In practice, there is a great amount of variety. For example, in the elementary schools in Connecticut, the children say the Lord's Prayer (in either the Roman Catholic or Protestant version) and hear some verses from Scripture each morning. But in California, such practices would be illegal. Yet in both states a Christmas pageant would be considered quite proper, unless there was a serious protest from those opposed to religion, who might get the pageant eliminated by an appeal to the doctrine of the separation of church and state. In such schools, however, there would never be a course on the Bible, except in an occasional high school where it would be taught as "English literature."

Because of the great variety in customs throughout the United States, it is hard to give a complete and consistent picture, for no such situation exists. Individual teachers or local school boards have a great deal of autonomy, and therefore many differing practices may exist. Some teachers would introduce the Bible and the Book of Common Prayer as examples of Elizabethan English; others would deal with these two books in courses in European history; others would omit all such references. In communities dominated by Roman Catholics, the Reformation would hardly be mentioned, but in schools where Protestants are in control, the Reformation might be dealt with in detail.

### Can Religion be Taught in Public Schools?

There are many theories concerning the teaching of religion in the public schools. Some leaders believe that denominational teaching should be introduced, but this is an unlikely solution. A second proposal is to teach a common core of religious beliefs, but this immediately raises the Catholic-Protestant conflict. Some people would be satisfied with teaching the values of democracy as a way



of life, but this provides a "new religion" that reflects secular values with God as an extra option. It is seriously proposed by the American Council on Education that it is possible to provide a factual study of religion, and this is being experimented with in selected schools by teachers especially trained to teach such courses. Training schools for teachers are developing courses along these lines, and this is probably the most satisfactory solution to the problem.

It is recognized by some that the quality of life within the school as a community is crucial to the construction of religious attitudes, no matter what the formal curriculum may be. With only a minimum of religious teaching and planned activities, it is possible to convey the basic values of Christianity through the relationships within the school. It is very likely that this is the way that genuine religious devotion develops in any case, therefore the situation is not nearly as confused as it may seem.

### **"Released Time" and other Solutions**

Another development, going back almost 50 years, is called "released time." In this system, children are released from school at the request of their parents in order to receive specifically religious instruction sponsored by the churches. The churches underwrite the budget, select the teachers and the curriculum and provide a meeting place. At certain hours, the pupils are freed from their regular school duties to receive this instruction.

This program is considered legal in almost all 48 states, but its practice depends upon the school boards and churches in a given community. Normally, there is a Protestant and a Catholic "released-time" system, and sometimes a more conservative group may set up a third system. Jews very rarely enter into this activity, because they see it either as a violation of the separation of church and state or as a sign of discrimination.

Because of the pluralism of American life and of the lack of coordination among various church bodies, released-time activities may be good or bad. Sometimes they are run on a high professional level, with qualified teachers; and sometimes they are run by well-meaning blunderers. Often the enrollment in released-time classes will include as many as thirty percent of otherwise unchurched pupils, which means that released-time is as much a missionary as an educational activity.

In relation to school time, there is also a practice known as "free time." The churches and synagogues seek to use the hours after school and on Saturday for special classes. The Jewish groups have been especially successful in this attempt and have established Hebrew schools, in which Jewish children learn the language, customs and beliefs of their own people. In some cities, a central Hebrew school may serve the Jewish children for the whole population, and in others there are schools associated with particular synagogues. Roman Catholics use "free time" primarily for confirmation classes. Protestants, and especially

Lutherans, also find that after-school hours and Saturdays provide the time for confirmation instruction.

The Mormons, one of the few denominations to originate in the United States, have set up special schools near the public schools in some localities, especially in Utah and Idaho where they are in the majority. Pupils take their religious courses in these Mormon schools either during school time on a "released" basis or on "free time." In some cases, they receive academic credit for their work. In these areas, there is usually nothing available for non-Mormons (called "Gentiles" by the Mormons).

Another solution to the problem is found outside the public school system. Many churches have set up parochial schools, in which there is complete freedom to propagate a sectarian faith. Roman Catholics normally have many such schools, set up under the authorization of the diocese and under the control of a superintendent of schools. As many as fifty per cent of Catholic children are likely to be enrolled in Catholic schools, which are not supported by tax money. On a smaller scale, various Protestant groups, including the Lutheran, Baptist, and Episcopal, have set up parochial schools in certain parts of the country. On the whole, the educational standards are about the same, although this is hard to determine when many parochial school graduates do not go on to college. Many pupils spend some years in both parochial and public schools in their grammar and high school days.

Reaching far fewer pupils, are the private boarding schools. Some of these schools are church-related and others are non-sectarian, but in most of them there are courses on the Bible and regular chapel services. The tuition is high, and therefore only the privileged few are able to take advantage of such schools. The emphasis is on admission to college, and the entrance requirements are difficult to satisfy.

The majority of Americans are going to be educated in public schools. Any other kind of education is too expensive for most citizens. These public schools are open to everyone (except for some segregated schools in the south), and therefore they are experiments in democratic values. At this point, the potential of the public schools for propagating the religious values at the heart of American democracy is very high. The danger comes when the doctrine of equality before the law is reduced to a leveling off of opportunity for the gifted, so that mediocrity is substituted for genuine equality. But there is a recognition in the public schools that men are created equal and that this is God's doing. It is this emphasis that can be destroyed if too many go to parochial or private schools, although the latter bear witness to the fact that equality does not mean that everyone has to have the same education.

This picture of the heterogeneity of American life must be kept in mind as we evaluate the teaching of religion in American schools and colleges. Those supported by public funds are limited because they represent all the religions of America, but they witness to the Christian basis of the doctrine of man in a democracy.



## I

Whereas the problem of religion in the public schools is primarily understood in terms of the doctrine of the separation of church and state, the problem of education in the churches is to be seen today primarily in terms of the implications of a relevant theology. Most children have received their education into faith in their homes and churches, and since about 1825 the key institution for Protestants has been the Sunday church school. Today, well over 35,000,000 Protestants are enrolled in these Sunday school classes, and most of these are children. This is roughly ten times the number in released-time classes.

The Sunday school movement began under lay leadership, and it always has been aware of ecumenical cooperation. There was an American Sunday School Union as early as 1824. A World Sunday School Convention began meeting in 1889. In 1846, Horace Bushnell formulated his theory of Christian education in *Christian Nurture*, probably the most influential single volume in this field, with its emphasis on the need for nurture, the organic union of the family, the significance of infant baptism, and the concept of evangelism as a decision within the community of church and home.

Christian cooperation continued with the organization of the International Council of Religious Education in 1922, which was merged with the newly formed National Council of Churches in 1950. The *International Journal of Religious Education* has been its official organ during all these years. Such leaders as George Albert Coe, William Clayton Bower and Paul H. Vieth worked on the theories of religious education that were dominant in the 1920's and 1930's. In 1947, Paul H. Vieth's *The Church and Christian Education* reflected the changing theological climate and the new concerns of education for redemption. In the meantime, findings in child psychology greatly altered the methods of teaching, and until 1940 these findings were appropriated in terms of a liberal theology. A committee under Luther A. Weigle brought out a statement of the newer point of view in 1940 in a pamphlet entitled *Christian Education Today*.

In the meantime, a group of educators banded together in the Religious Education Association. Beginning in 1903, this organization has consisted of individuals of Catholic, Orthodox, Jewish, and Protestant backgrounds who worked together on the firing line. They were concerned, on an interfaith basis, with religion in the public schools, religion in higher education and religious education in churches and synagogues. Their journal, *Religious Education*, is perhaps the one scholarly periodical dealing with the frontiers of religious thinking in the field of religious education.

The denominations, during the first half of the twentieth century, worked either together or by themselves to develop adequate curriculum materials for the Sunday schools. Most Sunday schools met from one to two hours each Sunday morning for worship and classes. They were manned by lay people of little training who volunteered to teach. The materials had to be simple enough for

amateur teachers, easily adaptable to various age-groups and full of biblical content that was somewhat relevant to the needs of the pupils. Teacher training went on in a haphazard way, and much of the lesson material was cheaply produced.

When one considers the conditions under which most children were taught, it is surprising that the Sunday schools achieved such wonderful results. With class periods ranging from 20 minutes to an hour, with worship somewhat irregular under lay leadership, and with teachers who often knew little more than their pupils, something of the devotion to Christ found in such congregations was caught by the pupils.

Of course, there were churches with trained teachers, adequate space, good lesson materials and sound worship. In such congregations a much better job was done, for there was a living faith to be communicated by membership in the congregation. Here the sense of the church as the body of Christ was appreciated by young and old. The Bible was understood not only as the means of revelation but also in terms of good scholarship. Often, especially between 1920 and 1945, the theology was in the liberal tradition, but there was an atmosphere in which the Father of Jesus Christ was known as a living reality. Methods of communication were greatly improved, usually by turning to the secular educators for help. More careful attention was paid to the capacities of children at various ages, and the content of Christian faith was graded in terms suitable to their ability.

## II

By 1940, the leaders in Christian education in America were still the "old guard." George Albert Coe, who in 1917 had published *A Social Theory of Religious Education*, had done much to interpret religion as a social process in which learning takes place through experience. He reflected in many ways the thinking of John Dewey, although he never accepted Dewey's non-Christian world view. His approach to religion was in terms of values and he thought of religion as *the revaluing of values*. This position was reflected in the thinking of William Clayton Bower, and in 1940 was stated in different terms by Harrison Elliott in *Can Religious Education Be Christian?* Elliott was aware of the newer theological currents, but he distrusted them.

Perhaps the turning point came in 1941 when H. Shelton Smith wrote a scathing attack on most of the religious educators in *Faith and Nurture*. But already the changing theological climate was beginning to be felt among the Presbyterians, who were concerned with the need for a new type of lesson materials, and articles in various journals by such writers as Georgia Harkness and Elmer G. Homrighausen pointed to the need for rediscovering the dimension of depth in theological and biblical thought as a basis for Christian education.

This reflected what was happening in American theology, but Christian education was not merely a mirror of theology. The significance of this movement



is the discovery of the relevance of theology for the development of Christian devotion and loyalty. Because of new insights in theology by competent educators, the Christian meaning of life could be interpreted within the educational process at the level appropriate for various degrees of maturity.

Theology was interpreted as the truth-about-God-in-relation-to-man. It brings revelation and experience together in a dynamic unity. It sees the cross of Christ in history and yet sees the significance of the cross in one's personal and social relationships. In one sense it was existential in that it stressed the *nowness* of experience, but in another way it was empirical in that it stressed the validity of the *experience* under consideration. It was historical in its understanding of the Bible as a record of the acts of God, and critical in its evaluation of the biblical record.

### The Factor of "Relationships"

There were certain key people who were leaders at this crucial juncture. One of them was Martin Buber, who in his articles on both theology and education stressed the significance of *relationships*, for only in a genuine personal relationship does the pupil learn to ask or listen. *God works through persons in relationship*. The one book which did the most to make this clear in terms of the life of the church was *Man's Need and God's Action*, by Reuel L. Howe, who applied the meanings found in relationships to family and church life in terms of baptism and the Holy Communion.

This *language of relationship* is deeper than words. It is illustrated by the child who learns to trust his mother because of her trustworthiness; it is the language of love that far transcends any words of the lovers; for words are only symbols of experienced relationships. The transformed Christian, who is reborn, who was lost and found, who was dead and alive again in Christ, is a man experiencing a new relationship given him from above but through the church.

Theology is relevant to life when seen in these terms. My own statement of this in 1950 was as follows:

The clue to Christian education is the rediscovery of a relevant theology which will bridge the gap between content and method, providing the background and perspective of Christian truth by which the best methods and content will be used as tools to bring the learners into the right relationship with the living God who is revealed to us in Jesus Christ, using the guidance of parents and the fellowship of life in the Church as the environment in which Christian nurture will take place.<sup>1</sup>

This dynamic and relevant theology for Christian education developed in various ways. James D. Smart, reflecting a more Calvinistic strain, wrote in *The Teaching Ministry of the Church* that a biblical faith must reflect both the history of revelation and the life of the church. Lewis J. Sherrill, in *The Gift of Power*, gave us a significant volume which came to terms with Paul Tillich's

<sup>1</sup> *The Clue to Christian Education* (Scribners, 1950), p. 15.

theory of correlation, using this as a basis for understanding the predicament of the divided self and the healing power of a dynamic faith. While Smart's point of view is reflected in *The Christian Faith and Life Series*, Sherrill's approach has not yet been worked out in terms of its consequences for a curriculum.

### Biblical Theology and Christian Education

The greatest challenge has come as educators faced the significance of new developments in biblical theology. It is hard to point to the first consequences of this, but it is symbolized in Bernhard Anderson's *Rediscovering the Bible* and is pointed up sharply in his *The Unfolding Drama of the Bible*. God is the chief actor and through the events of the Bible we find the revelation of God. History and revelation go together as the coincidence of event and appreciation, as William Temple taught us in *Nature, Man and God*, and the events of the Bible may be likened to the acts of a drama: Creation, Covenant, Christ, Church, and Consummation. Every person is involved in this drama, whether he admits it or not, for from the moment of his conception he is *within God's order of creation*; at his baptism he becomes a member of the church; and at his death he faces his personal consummation. These are inescapable facts in God's world. But each person is free to respond in faith to God's grace through the old covenant of law and through the redemptive act of Christ. These are not inescapable, but they are the area of freedom in which redemption may be sought in faith.

This makes it clear that biblical theology is related to Christian education. We learn about the Bible in the community of believers, and therefore we need to look at the Bible and see how it can become a means of God's redeeming grace for all of God's creatures. When we look at the drama of redemption found in the "love story" of the Bible, we must attempt to relate the five acts of this story to the experiences of boys and girls of all age groups as well as to adults, so that within the church they will come to a believing and saving relationship with the living Christ as revealed in the Bible story and as found in the local congregation.

The Bible was written for adults, and this makes our task doubly difficult. But Theodore Wedel insists that it can become meaningful to a child: "A child can understand the love story of redemption of the Bible," he writes. "The words which constitute the Bible's vocabulary are comprehensible to children and adults alike if interpreted by the language of relationships....The church exists for the purpose of re-enacting the Gospel story."<sup>2</sup> He does not mean that we can take Bible passages and use them on all age levels without discrimination, but that when adults know what the Bible means they can interpret it in terms of the relationships which a child experiences. This places a responsibility on Christian parents and teachers and pastors at which they are apt to rebel, but it is the

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<sup>2</sup> Theodore O. Wedel, "Leadership Education" in *World Christian Education*, Spring 1952, p. 31.



conviction of those who use this approach that we can become channels of God's grace to others only as we become sensitive to God's claim on us and to our neighbor's equally valid claim to share our faith.

This raises Christian education to the level of evangelism, for ultimately there must be confrontation with Christ for education to be Christian. Adelaide Case defined Christian education as follows:

Christian education is the effort to make available for our generation—children, young people, and adults—the accumulated treasures of Christian life and thought, in such a way that God in Christ may carry on his redemptive work in each human soul and in the common life of man.<sup>3</sup>

The Christian learns to live by grace as he responds in faith to God in Christ, and he lives this redemptive life in the worship of the church. But he also is responding in terms of his total self with all of his responsibilities within the world. This has led to a rethinking of the biblical doctrine of vocation as it applies to the twentieth century. Robert L. Calhoun in *God and the Common Life* and Daniel D. Williams in *God's Grace and Man's Hope* have been among the leaders, and this is now reflected in the thinking of some Christian educators. It has been hard to get the idea of vocation separated from the concept of work, but it is becoming obvious that the Christian's commitment includes his job and all else that he does as a disciple of Jesus Christ. For, as *The Address to Diognetus* says, "Christians are not distinguished from the rest of mankind in country or speech or customs.... To put it briefly, what the soul is to the body, Christians are to the world."

### III

This kind of thinking about biblical theology is being applied to curriculum materials. The Protestant Episcopal Church has been the leader with its *Seabury Series*. They have developed a consistent theological viewpoint, reflected in six volumes of *The Church's Teaching*. For our purpose, the most important is Robert Dentan's *The Holy Scriptures*, plus one book for students called *More Than Words*, which is a theological wordbook for twelve-year-olds.

Beginning with a view of the Bible as a drama of redemption, the Episcopalians moved on to a consideration of communication through relationships. This involved a radical rethinking of the dynamics of faith in terms of group life, and therefore involved the entire communion in a re-examination of the quality of parochial life.

When a dynamic theology is to be communicated, new considerations enter at every point. No longer can one be satisfied with the accumulation of content, for the important thing is the significance of one's experience now in the light

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<sup>3</sup> Quoted by Dora Chaplin, *Children and Religion* (Scribners, 1948), p. 136.

of the gospel. We cannot put aside an experience which concerns a pupil to look at a prearranged Bible passage, for that is like saying, "You don't count. Let us look at the Bible, for your experience is irrelevant." The *relevance of relationships* for pupil and teacher means that we turn to the Bible to *illuminate* our daily relationships in the light of the gospel.

### Communication in Community

This means that there must be genuine fellowship (real *koinonia*) between teacher and pupils. The class becomes a community of the Holy Spirit, and by God's grace wisdom comes to those who know him. In such an atmosphere, the biblical faith is communicated, at first through the relationships themselves (especially with younger children), and then in words which are simple and clear, and finally in terms of the traditional Christian vocabulary. But the words are seen as empty phrases without the relationships.

The sense of fellowship, if it is to be other than purely social, must be grounded in God. Therefore, worship is an essential part of the total educational goal. For *The Seabury Series* this means liturgical worship adapted to the needs of younger pupils but never mutilated into childishness. But in order to understand the significance of worship, another factor, equally biblical, comes into the picture.

Jewish education always begins in the family. The father is priest in his own home. Horace Bushnell, in *Christian Nurture* (1846), emphasized "the organic unity of the family" and claimed that parents had the chief influence on the religious development of the child. This has been brought even more strongly to light in Basil Yeaxlee's *Religion and the Growing Mind*, which shows that "religion begins in the parent-child relationship." In the intimacy of the Christian family, the child moves toward faith: at first faith in his parents, then faith in the faith of his parents, and finally into a faith of his own which is a gift from God.

This has led to the ministry to the family-as-a-unit. Some parishes conceive one major aspect of their ministry as education for Christian family life, beginning with preparation for marriage, pre-parental counseling, pre-baptismal instruction for parents and god-parents, and assistance to the parents in terms of their Christian responsibility during the pre-school period. But this is not conceived of as going to the parents outside of parish life; it is rather a drawing of the parents-with-their-infants into the life of the congregation. And this is done chiefly through worship.

Families are coming to church at a special hour. The service of worship is geared to their needs. It is brief, and it is for all ages. It is most obviously a family service of worship when there are baby carriages in the aisles, and an occasional cry comes from an infant. But it is genuine worship, and God speaks through Scripture and words, through the sacraments, and through the praise and prayer of the congregation. Preaching is more difficult, but we need to remember



the words of Bushnell: "We do not preach well to adults, because we do not preach, or learn how to preach, to children. Jesus did not forget to be a child; but if he had been a child with us, we should probably have missed the sight of him. God's world contains grown-up people and children together; our world contains grown-up people only."<sup>4</sup>

Worship by families has become the norm in most Episcopal churches in America, and other communions are trying it sporadically. After such worship, there are classes for children and also for parents. These parents' classes are not typical classes for adults, but are concerned with parents in their Christian vocation *as parents*. They need the solid meat of the gospel for mature Christians, but they need to understand the milk that is needed for the immature, and they must see that the diet of children is not adulterated.

But in order for this to work, the Episcopalians discovered that they needed to do more than come to terms with a dynamic biblical theology. They found that they had to learn more about group life; and this they discovered in a secular experiment known as "group dynamics." The leaders have now mastered the techniques and have also achieved specifically Christian insights about them. One of America's foundations has provided the funds to experiment with group life laboratories for clergymen and bishops, and out of this is coming a deeper understanding of the basic relationships of Christians within the redemptive community of the Church. Some of these insights and techniques have filtered down to the Sunday school classes, so that the children discover that Jesus loves them, not only because the Bible tells them so, but because the teacher is able to communicate his love to him. Classes operate with a limit of about twelve students, and there are both a teacher and an observer. Through consultation between these two leaders, a deeper understanding develops of the needs of the youngsters and the relevance of the gospel.

There is some resistance to the *Seabury Series* within the Episcopal church. Chiefly, it is not always understood, and out of misunderstandings comes distrust. A large campaign of leadership training preceded and accompanies the program of education, but it is not enough. The reason, of course, does not lie in educational theory or method, which is only an excuse. The problem is much deeper: this approach to Christian education makes a theological demand on the leadership of the local congregation, it places the claim of Christ on the leaders, and this is a threat to their security. It is saying to them, "You must have faith in order to communicate faith. If you are going to open people's hearts to God, then you must trust God." Both clergy and laity tend to shy away from such an obligation, especially when it is so easy to rationalize their anxiety by blaming their lack of technical training in methods.

I have spent so much time on *The Seabury Series* because it illuminates the great forward strides that are being taken and the anxiety that taking the gospel

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<sup>4</sup> From *God's Thoughts Fit Bread for Children*, a sermon preached on March 2, 1869.

seriously creates. Once one has caught a glimpse of the vision of what Christian nurture really is, he can never return to teaching the content of the Bible, the morals of good character, or even loyalty to the church with a good conscience. The dynamics of biblical theology have exploded such concepts and they are seen as having only a subsidiary value in relation to the main goal of Christian education.

#### IV

The really significant Christian education in America is taking place primarily in the church. Secondly, it is occurring in Christian homes. In the public schools at their best, there is knowledge of Christianity as part of our culture, which is all that we should ever ask of secular schools. In the colleges and universities, we find everything from anti-Christian bias to Christian evangelism, but the schools with the highest academic standards tend to include Christianity as a cultural subject. After all, it is the purpose of the church to evangelize and of the home to nurture, and as these two institutions work hand in hand there will be the opportunity to become committed to the Christ whom we meet in home and church through the educational program of the church. This, I think, is as it should be.

Homes, churches, and schools are doing their jobs at every level of effectiveness and ineffectiveness. This is why it is hard to generalize. There are congregations in America to which every word in this article would be foreign. There are fundamentalist communions with millions of members who would not subscribe to a word that I have written. So perhaps it would be safe to say that, in speaking of the churches, I have been describing what goes on in the ecumenically minded communions which are members of our National Council of Churches and the World Council of Churches. They represent the majority of Protestants in the United States.

My own faith was expressed in my *Biblical Theology and Christian Education*:

If boys and girls, men and women, are going to respond in faith to the grace offered them by God through the Bible and the Church, and *therefore* are to be worthy of their vocations, the congregation must live according to the Biblical faith. The members of the congregation love and accept each other, they seek to obey the law and discipline which provides a structure for their relationships, they seek that every member may grow in grace, and they are sure that they meet God in the Bible and in their worship and in their fellowship in the Church. They make use of all the findings of Biblical scholarship as a means of clarifying the Biblical story, and they see God's hand beneath the surface of all occurrences. But chiefly they know that they are justified by faith, and that through grace they are what they are, and they face the consummation with hope rather than fear.<sup>5</sup>

5. Scribners, 1956, pp. 211-212.



## Significant Books in Christian Education Published in the U.S.A.

In the order of their publication:

- 1940 Harrison Elliott, *Can Religious Education be Christian?* (Macmillan). Contains a history and evaluation of the religious education movement, plus a statement of a theological basis for the whole program.
- 1941 H. Shelton Smith, *Faith and Nurture* (Scribners). An analysis of the movement of religious education from the point of view of Reformed theology. Scathing in its denunciations.
- 1947 Paul H. Vieth, *The Church and Christian Education* (Bethany Press). The reconstruction of Christian education in terms of current trends in theology, based on a conference between theologians and educators.
- 1950 Randolph C. Miller, *The Clue to Christian Education* (Scribners).
- 1953 Reuel L. Howe, *Man's Need and God's Action* (Seabury Press). A highly original approach to the meaning of Christian living in terms of the language of relationships. Howe is indebted to Martin Buber and Herbert Farmer as well as to recent developments in psychology, but his own approach is unique.
- 1953 Charles D. Kean, *The Christian Gospel and the Parish Church* (Seabury Press). Background for understanding *The Seabury Series* as it works in the local parish, containing both theological and educational insights of importance.
- 1954 James D. Smart, *The Teaching Ministry of the Church* (Westminster Press). The editor of *The Christian Faith and Life Series* provides a theological justification for his point of view, which is a modern form of Calvinism.
- 1955 Lewis J. Sherrill, *The Gift of Power* (Macmillan). One of the greatest of the Christian educators in his last book comes to terms with Paul Tillich and other theologians in a profound and exciting book.
- 1956 Randolph C. Miller, *Education for Christian Living* (Prentice-Hall).
- 1956 Randolph C. Miller, *Biblical Theology and Christian Education* (Scribners).
- 1957 Paul H. Vieth, *The Church School* (Christian Education Press). The author has lived through all of the changes in thinking about Christian education in America, and here he applies the best of recent thought to the practical problems of running a Sunday church school in America.
- 1958 Howard Grimes, *The Church Redemptive* (Abingdon Press). A younger Christian educator illustrates how far the thinking about the nature of the church has carried contemporary Christian education.

On religion in the public schools see *The Function of Public Schools in Dealing with Religion* (American Council on Education, 1953).

The best journals for a picture of the American scene are *Religious Education*, 545 W. 111th St., New York 25, N.Y.; *International Journal of Religious Education*, 257 4th Ave., New York 10, N.Y.; *World Christian Education*, 150 5th Ave., New York 10, N.Y.

Horace Bushnell, *Christian Nurture*, was published in a centennial edition in 1947 by the Yale University Press, and is still in print.



## Between Theology and Education

In what follows we shall attempt a brief outline of the current situation in the field of religious education in West Germany, indicating especially those areas where there are particular problems. To be very clear from the start, we do not intend anything like a report on the "state" of an academic discipline, which is a mere fiction and never subject to definition. We have purposely used the word "situation"<sup>1</sup> in order to make clear that wherever one looks in a discipline things are never static. To the authority in this field we will hardly have anything new to offer. In our exposition we have kept in mind primarily non-German readers, or laymen in the field, persons who are interested in learning something about what elsewhere goes under the rather problematic name of "religious education," or, in Germany, under the no less vulnerable title of *Religionspädagogik*. Both are problematic since, to say nothing of the vulnerability of the word "religion," they link two incommensurate entities and since, on the other hand, in these two expressions the distinction between teaching and education is blurred, something which has also had a not inconsiderable effect. In the following, for lack of a better term we use "religious education" to designate (1) questions pertaining to education carried out by Christians and (2) problems connected with the teaching of religion.

From what has been said it follows that we mean to examine fundamental as well as practical questions and concerns relating to our subject. It should be pointed out at once that our report must be limited, in general, to conditions in West Germany. The general situation and the religious education questions in the German Democratic Republic are so peculiar<sup>2</sup> as to require separate treatment. This fact is in itself an essential characteristic of the situation in the field of religious education today in the whole of Germany.

By way of explanation, the non-German reader is once more reminded that in Germany the public school is the locus for most of our questions. Religious instruction, i.e. instruction in the Evangelical faith,<sup>3</sup> is one of the regular subjects in all the public schools of West Germany. This fact constitutes an important difference between our situation and that in many other countries—not least that in the Soviet Zone—and puts many problems in a unique perspective or raises others which a different situation would preclude.

<sup>1</sup> The use of the term stems from J. Derbolav, *Die gegenwärtige Situation des Wissens von der Erziehung* (Bonn, 1956), esp. p. 69 f.

<sup>2</sup> On the specific questions and problems cf. W. Zimmermann and H. Hafa, *Zur Erneuerung der christlichen Unterweisung* (Berlin, 1957).

<sup>3</sup> Cf. H. Kittel, *Vom Religionsunterricht zur Evangelischen Unterweisung*, 3rd edition (Hannover, 1957).

We intend to traverse the material three times. The first time through (I) we shall strive to indicate briefly the historical genesis of the present situation in the schools of West Germany, the genesis of their present form and of the state of affairs in present-day education. In part II we shall attempt to examine a number of fundamental problems—systematic and theoretical questions, in the good sense of “theoretical,” according to which a theory that has been thoroughly thought through is always the best practice. The third time through (III) we shall turn our attention to a number of various teaching situations in which all the theoretical and systematic questions discussed under II come into focus. These teaching situations will at the same time also raise other problems peculiar to each. The three approaches to the subject are intended to give some glimpses into present-day problems, with no attempt at completeness: the problems presented are representative of others not mentioned.<sup>4</sup>

# I

Many questions pertaining to the teaching of religion in Germany are connected with the history and the form of our school system; our school system in turn can neither be sundered nor understood apart from the history of pedagogy and the actual educational situation in each period. For both of these reasons, before we proceed to a discussion of particulars we must first ask how our schools became what they are today and how the present situation in education arose. Here we can touch only upon the main features, deliberately ignoring the details.<sup>5</sup>

During about the last 50 years there has been in Europe a heightened interest in questions of education and training. A great number of persons from the most various countries could be mentioned in this connection. For the situation outside Germany one might recall only Ellen Key and Maria Montessori, for example. In Germany all these questions presented themselves—for certain historical reasons—with particular urgency. Two of these reasons stand out in particular.

One is that people were concerned about overcoming the dangers of a system of teaching—informed by the heritage of the Enlightenment—which concentrated chiefly on intellectual achievement. The characteristic, and at the same time the greatness as well as the limitation, of the schools of the 18th and 19th centuries was to a great extent their conscious emphasis upon content and the mastery

<sup>4</sup> Since the literature on the subject can only be indicated here, I refer the reader to my reviews of books and problems: “Theology and Education” in *Lutheran World*, III, 2, Sept., 1956, p. 201; “Erziehung und Unterricht heute” in *Informationsblatt für die Gemeinden der niederdeutschen Landeskirchen*, No. 19, 1957; “Unterrichtshilfen für die evangelische Unterweisung” in *Monatsschrift für Pastoraltheologie*, No. 7, 1957.

<sup>5</sup> As introduction to the subject, cf. F. Blättner, *Geschichte der Pädagogik* (Heidelberg, 1953); W. Flitner, *Grund- und Zeitfragen der Erziehung und Bildung* (Stuttgart, 1954) (in places our remarks on the history of education draw heavily upon Flitner); the pertinent articles (as well as further bibliographical information) to be found in *Lexikon der Pädagogik* (Freiburg: Herder Verlag, 1952 ff.).



of content, which not infrequently carried with it the danger of a certain alienation from life as well as a tendency to slight education for life, which was given over to the family. This criticism of "factual learning" must not be generalized or overstated; yet it cannot be denied that in this period there were tendencies in the direction of the dangers we have mentioned.

The second reason is that it was equally necessary to overcome those educational practices with their antecedents in Pietism, with their one-sided religious emphases and their virtually non-pedagogical approach.

At the same time, since about the turn of the century there has been projected into both of these problem complexes the necessity of rethinking questions of education and of the educational system, on the basis of a new social order and the sociological displacements precipitated by a rising industrial society.

Into this very general sketch of the total situation fit all those various efforts which we are accustomed to sum up in the words "educational reform." But we must not fail to recognize that the term "educational reform" comprehends approaches and efforts which differ from one another considerably (cf. Hermann Lietz, Georg Kerschensteiner, Berthold Otto, Hugo Gaudig, and others). That such efforts at educational reform also had a concrete counterpart in the so-called "youth movement" is important for the understanding of the situation, since it strengthened immensely the intensity of the will to educational reform.

For many and various reasons, which we cannot go into here, these new efforts were never, apart from isolated instances, effectual to the degree that they came to exercise a determining influence on the total picture of education and instruction in home and school. Behind this fact lie pedagogical, cultural and, not the least, political motives. Virtually all these new beginnings terminated with the forcible intervention of National Socialism in school and education.

After 1945 the situation was aggravated by the fact that a simple, unconsidered return to the tendencies interrupted in 1933 was in every case problematic, and, second, by the fact that conditions in the two parts of Germany very rapidly developed in different directions. In the German Democratic Republic it very early became evident that a free educational system could not develop, since, in totalitarian fashion, Soviet conceptions of school and education were given first place, insofar as possible. In the Federal Republic the majority of activities and efforts in the field of education can be summed up in W. Flitner's phrase, "internal school reform." In quite a number of areas the concern is to rethink, from within, the form, constitution and task of the various types of schools and at some points to arrive at a different understanding of these factors on the basis of the greatly altered situation in life and the world of scholarship. If we take a brief look at the three types of schools attended by the majority of children in Germany, the necessity of this task of rethinking becomes more evident.

## The Influence of Absolutism and the Enlightenment

The *elementary school*\* in Germany received its present form in the age of the Enlightenment, even though its roots go considerably further back. But it was absolutism and the Enlightenment which put the definitive stamp upon the internal organization and the outward appearance of the German elementary school. Their manifold influence is discernible in the elementary school of the past—down to the school buildings, which resembled military barracks. Not infrequently the influence of rationalism mistakenly caused the elementary school to be just that: *elementary*, cut off from the rest of the educational system and with no possibility of further education beyond the elementary school.

Since 1945 there have been increasing attempts to overcome this one-sided emphasis upon the training of the intellect through a variety of efforts that follow in the footsteps of the educational reformers (e.g., regarding children as active participants in learning rather than passive listeners, learning through experience, and the art education movement).

Eight years of school are obligatory<sup>6</sup> and the elementary school, which is responsible for children between the ages of 6 and 14, can fulfill its task only when it conceives of itself as a place where those children who attend receive a general, popular education, one in which an unmitigated, practical relevance of the instruction to the problems and concerns of everyday living predominates in every area. It is precisely with respect to the many and varied demands of our present day that the elementary school will have to resist every tendency toward a falsely conceived completeness of knowledge; it will have to limit itself to the essentials, exercising good judgment in their selection. Such a limitation is not something negative; only by limiting oneself can one really concentrate on the task at hand. "General education is not a 'popularizing' transmission of the scientifically-packaged results of scholarly research—for the enlightenment of the 'benighted' layman. The elementary factor in such education consists rather in the concrete relation of instruction to the everyday experience of the pupils and in their thinking things through for themselves, on the basis of selected material."<sup>7</sup>

A further danger to the elementary school, one by no means overcome as yet, is that at the end of the fourth year of school a great number of the gifted pupils transfer to the secondary schools. This often means a thorough debilitation of grades 5 to 8 of the elementary school. If work in the upper grades of the elementary school is to be carried on meaningfully in the future, we must succeed in countering the pull of the secondary schools with a clearly defined approach to education in the upper grades of the elementary school. If we do not succeed, the elementary school is in danger of forfeiting its own proper position.

\* *Volkschule*, see the following paragraphs. (Translator)

<sup>6</sup> There are efforts to introduce a ninth grade; in some instances they have already been realized.

<sup>7</sup> H. Freudenthal, *Volksstümliche Bildung* (Munich, 1957), p. 173.



## The Gymnasiums

The *secondary schools* in Germany, which are once again generally called *Gymnasiums*, have their own history and problems. After four years in the elementary school those students who qualify enter the gymnasium which, as a rule, prepares them in nine years for university matriculation. Up to the beginning of the 19th century the gymnasiums, through the influence of humanism, occupied themselves primarily with classical culture. Then, the rise of the natural sciences and the flourishing of commerce, industry and technology which accompanied it, necessitated a change, with the result that there appeared alongside of the "humanistic" gymnasiums other gymnasiums, with rights more or less equal to those of the humanistic gymnasiums and marked by study of modern languages (English and French) and the natural sciences. Basically, this was the dissolution of the gymnasium idea, and everything that followed was unorganic. This development led to a multitude of the most diverse types of schools, these in turn assuming various forms in the various provinces of Germany.

National Socialism, with its proclivity for uniformity, attempted a rigorous new arrangement which established the gymnasiums emphasizing modern languages and natural science as the basic pattern for secondary schools and allowed those concentrating on the ancient languages to exist only as variants of that pattern. After 1945, when this forced uniformity was again relaxed, they were rescued from their singular existence. Yet there is no mistaking the fact that they have lost their old drawing power. In the province of North Rhine-Westphalia, for example, 16 per cent of the pupils attend a gymnasium emphasizing the ancient languages, 51 per cent attend one emphasizing modern languages and 33 per cent one emphasizing mathematics and science.

The gymnasiums are faced with the necessity of rethinking what education *today* is and what the consequences are for teaching. There is quite general agreement that it is not the task of the gymnasium to prepare students for individual professions or for special areas of study. The chief task consists rather in acquainting pupils with essential areas of work in the humanistic and natural sciences, so that they will be capable of discerning the structure and methods of the whole. It should become plain to them, by means of examples, how spiritual and intellectual mastery of present-day life is to be achieved and how to bear the tensions of our day, which must be soberly acknowledged. Digging deeply into the details of a matter widens one's horizons. Moreover, in my opinion it is only an approach such as this which will guarantee that the student, should he decide to study further, will be genuinely prepared for such study. Such preparation does not consist in acquiring at school a mass of half-understood material, but solely in the pupil's actually *thinking*, as he confronts suitable problems and argues them out for himself. His mental faculties must be exercised in such a way that he is in a position to fit what he learns into the proper place and to verify what he has learned previously by comparing it with other facts.

In our day it is necessary that an educated person be responsible, flexible and well acquainted with the world.<sup>8</sup>

### Part-Time Schools

Finally, the newest type of school in Germany, in point of origin, is the *vocational school*,<sup>9</sup> attended six to eight hours weekly by young people 14 to 18 years of age, who after completion of eight years of elementary school are regularly employed or are serving an apprenticeship in preparation for a particular vocation. If the development of the natural sciences necessitated considerable changes in the make-up of the gymnasiums, then it was this impulse from science, technology and industry, and all the consequences associated with these, that first brought the vocational school into being in the 19th century—in very close relationship with the corrosion of traditional ideas of education that was then beginning. Originating at the beginning of the 19th century, it developed from a voluntary school for furthering one's education into a compulsory school for the same—the first official regulations appearing in 1897—and, finally, under the influence of Kerschensteiner's theories around the time of the first world war, into the present vocational school. The earliest, voluntary schools met on Sunday morning (they were called "Sunday schools"! ) and were manned by teachers from the elementary schools. The vocational school of today is a public school, like the elementary school and the gymnasium, with its own corps of specially trained teachers. It is worth noting that compulsory attendance at vocational school was first laid down in the education law of the Third Reich in 1938.

The vocational school is a part-time school. With its vocational instruction it seeks to help the young man or woman coming to grips with his job in arriving at a thorough, theoretical understanding of his work. On the other hand it seeks to assist these young people, who by entering their vocation are taking the step into adulthood, in coping with life. Therefore, alongside of the technical subjects pertaining to the students' vocations there are academic subjects such as German, biology, civics and now—almost everywhere—religion. In the course of the efforts to arrive at a solution to the question of education in an industrialized society, the increased significance of the vocational school is receiving ever wider recognition. Many questions with which the elementary school is not able to deal will in the course of time fall increasingly within the area of competence of the vocational school. Pedagogy in the vocational school is therefore characterized, by and large, by a special vitality and a special striving in its search for new approaches and new possibilities.

<sup>8</sup> Cf. H. Becker, *Bildung zwischen Plan und Freiheit* (Stuttgart, 1957), p. 24 (a work which gives excellent orientation on German educational problems, especially p. 20 ff.).

<sup>9</sup> Cf. O. Monsheimer, *Drei Generationen Berufsschularbeit* (Weinheim); S. Thyssen, *Die Berufsschule in Idee und Gestaltung* (Essen, 1954); and the recent book by F. Blättner, *Pädagogik der Berufsschule* (Heidelberg, 1958).



## II

In examining educational problems in the light of the gospel or the relation between theology and pedagogy, one must take full account of developments in theology and the field of education in recent decades. Many paths along which theology and pedagogy, faith and education, had been accustomed to meet are now no longer passable—owing to the changed spiritual and intellectual climate of our day and especially as a result of the changes in the two disciplines that are our chief concern here. This is clearly evidenced by the fact that after the collapse in 1945, which affected every area of life and thought, no small number of the new publications in the field of religious education approached the problem of the relation between theology and education from a new direction and with new questions in mind. But the roots of this rethinking undoubtedly lie much farther back.

In attempting to trace the antecedents of the present situation, a few characteristic turning-points<sup>10</sup> present themselves, which, by dint of much oversimplification and rough-hewing, can be dealt with by considering the names of Friedrich Schleiermacher, Ernst Troeltsch and Karl Barth.

Through Schleiermacher religion and theology, in contrast to what they were in rationalism, became irrational, matters of feeling and experience. That this was undoubtedly an emancipation should not blind us to the fact that for Schleiermacher too religion is anthropologically oriented—which draws religion into the total context of culture. Troeltsch, who allotted to religion its own sphere, paved the way for a reversion of this type of thinking. It was Karl Barth (and with him, at the beginning, Friedrich Gogarten, Emil Brunner, Rudolf Bultmann and others) who consummated the conclusive change: the wholly-otherness of God and the immeasurable distance between God and man prohibit, on principle, any manner of discourse that would attempt to limit God, the revelation of God, and faith to our statements regarding the same.

At the same time this new thinking affects the crisis of culture in the declining years of the 19th century: a gulf separates Christian faith and culture. Bridges thrown across this gulf by "religion" are destroyed and in the process it turns out that what has customarily been called "religion" is in the last analysis a piece of culture but not an expression of Christian faith. Thus the dialectical approach, the principle of the humanly irreconcilable antithesis between time and eternity, becomes the leitmotif of Barthian theology, which also has an effect upon education and the teaching of religion, as we shall see shortly. (A very active circle of educators also began to gather very soon around F. Gogarten. The impact of the theology of R. Bultmann upon the teaching of religion begins considerably later.)

<sup>10</sup> Cf. F. Schultze, *Pädagogische Strömungen der Gegenwart* (Heidelberg, 1958), p. 53 ff.

## The Word of God and Teaching

That Karl Barth's theology would necessarily be used against every anthropologically conditioned pedagogics is quite obvious. The "pedagogical eros" of humanism and neo-humanism was called seriously into question. The book—since become a "classic"—which made the first concerted effort to discuss questions of religious education from a Barthian standpoint—which placed it therefore in complete antithesis to the 19th century—was Gerhard Bohne's *Das Wort Gottes und der Unterricht* (1st edition, 1929), in which Bohne proceeds beyond the "teaching" mentioned in the title to a discussion of education. The reconsideration of our educational problems after 1945 is inseparably bound up with the names of Oskar Hammelsbeck, Kurt Frör and Helmuth Kittel,<sup>11</sup> to mention only a few representative names. We must note at once, however, that Bohne's Barthian approach did not maintain itself without undergoing modification. The three scholars mentioned above, as well as others, went their own ways, sometimes as followers of Barth's theology and sometimes decidedly not. The influence of Friedrich Gogarten is now making itself increasingly felt. Quite naturally, today Bohne's work of 1929 is subject to many questions, those which are also to be addressed to Barth's theology itself as well as those which Barth himself has raised with regard to Bohne's work; especially is this true of what Bohne says about "decision." This of course in no way diminishes Bohne's contribution, since in his day it was he who steered thinking into new channels and imparted new motion to theological-pedagogical questions of education and teaching of religion.

In looking back at the situation of religious education at the time of the Enlightenment and in Pietism (both terms understood in the broadest sense), there are in particular two characteristic and pregnant provisos conditioning our approach to the question of the relation between theological and pedagogical statements (which are, after all, always statements concerning the *same* young person, i.e., practically they concern the problem of education under the gospel). These provisos are: pedagogical statements must not be stated *theologically*, and theological statements must not be stated *pedagogically*. Only in this way does pedagogy come into its own right, and only thus can theology receive dynamic expression in the area of education. The observance of these provisos by education and theology is not a restriction or a truncation of the possibilities for confrontation between the two; indeed, it clears the way for such confrontation. Practically it means, to take an example, that education and salvation are separate—they are not congruent. The unsaved person can be educated and the uneducated person can be saved. The kingdom of God is not a pedagogical category; faith is not a pedagogical virtue. The message of salvation is proclaimed into the educational situation.

<sup>11</sup> O. Hammelsbeck, *Evangelische Lehre von der Erziehung*, 2nd edition (Munich, 1958); Glaube, Welt, Erziehung (Mülheim/Ruhr, 1954); K. Frör, *Erziehung und Kerygma* (Munich, 1952); H. Kittel, *Der Erzieher als Christ*, 2nd edition (Göttingen, 1953).



These considerations have decisive consequences for any thinking about the "how" and the "whither" of education. Continued thought must be given to the question of how, in view of the limitations set above, faith and education can confront one another or "interpenetrate" in the realities of everyday. Here we can give only two pointers in this direction; they would of course require further treatment. The manner in which faith "speaks into" the world, at the same awakening faith in the world, is proclamation. Proclamation is personal, in its origins as well as its intention. This personal element can bring about a new state of affairs. The proclaimed word and faith in this word can place a given educational situation in a new light. The teacher who is a Christian may see a concrete educational situation otherwise than the non-Christian; indeed, it is perhaps he who first discovers the many facets of that situation. But faith does not relieve one of the necessity of giving thought to educational problems; in fact it demands just that. The relation between theological and pedagogical statements, between faith and the realities of education, is a hermeneutical one.<sup>12</sup> At this point the basic questions of theology, philosophy and education in the present day project themselves into our deliberations. We will mention only the problem of the relation between subject and object, and the whole array of questions concerning personalism and ontology.<sup>13</sup>

### A Widespread Fallacy

Among the basic questions connected with teaching—no matter in what type of school—is the problem of the relation of the systematic, conceptual arrangement of subject matter to teaching methods. Although religious instruction, in contrast to almost all other subjects, has no immediate cause for complaining about a steady increase in the amount of material to be taught, yet the question of what system to follow in presenting material to students so as to achieve the best possible results is a persistent one. For a long time it was thought that, in teaching, the systematic, conceptual arrangement of material was also the pedagogical arrangement. One might well ask how this extremely problematical conception came about; for it is after all quite obvious that a child's ability to comprehend and especially his manner of comprehending are not adapted to the internal logic of a system abstracted from the material of instruction by an adult. Nevertheless, even today in our schools work in almost all areas still labors under this widespread fallacy—appearing now in the form of the chronological approach to history and now in the teaching device of proceeding from the so-called "simple" to the so-called "complex."<sup>14</sup> Certainly one of the chief elements in such a concept of teaching is the intellectualization of the

<sup>12</sup> Cf. W. Flitner, *Das Selbstverständnis der Erziehungswissenschaft in der Gegenwart* (Heidelberg, 1957), p. 12 ff.

<sup>13</sup> On this section, and especially on these last remarks, cf. G. Otto, *Verkündigung und Erziehung* (Göttingen, 1957), esp. p. 42 ff. (gives further bibliographical material).

<sup>14</sup> Cf. here many textbooks in use in the schools at present.

content of instruction—something we cannot combat too much. Here the element of logical thinking has been without a doubt absolutized, with the most far-reaching neglect of children's and youth's capacities of comprehension, which are quite differently constituted than those of adults.

What I have said regarding the systematic, intellectual approach holds for instruction in almost all subjects, but this approach when applied to the content of religious instruction becomes especially problematical. In order to allay any misunderstandings, we are not arguing for a naive childishness or a disproportionate emphasis upon learning through experience. But still it must be stated that the systematic arrangement of material underlying many courses of study in religion are, even with respect to the material itself, quite untenable. Any theory of systematizing is foreign to the Bible itself, and it is not only a pedagogical but also a theological misunderstanding if we imagine that a child is unable to understand the Easter story before he can understand the Christmas story, or that in order to understand the story of Abraham he must first be acquainted with the fall into sin. Such thinking can conceal a palpable historicizing misunderstanding of the message of the Bible. The same holds true of all *heilsgeschichtlich* arrangement of material for teaching.

This does not mean to say that one can arbitrarily flit from one biblical pericope to another—but we should reckon seriously with the fact that the individual pericope always reflects and exemplifies the whole biblical message, if I address myself to it long and hard enough.<sup>15</sup>

### The Whole through the Part

This brings us to one of the most interesting issues in the field of education in postwar Germany: teaching and learning through the use of examples. We are indebted especially to Martin Wagenschein<sup>16</sup> for the wide discussion of this subject, which has been going on for years now, proceeding from the "Tübingen Resolution" on teaching in secondary schools.

What is this approach? Over against the idea that in order to comprehend a whole it is necessary to work through this whole, piece by piece and segment by segment, Wagenschein—today also along with many others—champions the long-forgotten and therefore revolutionary-seeming thesis that with proper treatment the whole is experienced through an individual part. "The particular in which one immerses himself is not one step along the way to the whole but a *mirror* of the whole."<sup>17</sup> The old formulas *pars pro toto* and *mundus in gutta* take on new significance.

<sup>15</sup> G. Bornkamm, *Jesus von Nazareth* (Stuttgart, 1956), p. 22: "As everyone knows, the Gospels give the history of Jesus in 'pericopes,' short, anecdotal scenes. One does not arrive at the history of Jesus only after combining these pericopes; rather, each contains in itself the whole, as it were, of Jesus' figure and history."

<sup>16</sup> M. Wagenschein, "Zum Begriff des exemplarischen Lehrens" in *Zeitschrift für Pädagogik*, No. 3, 1956 (see also further bibliographical material mentioned there); K. Witt, "Das exemplarische Lehren in der evangelischen Unterweisung" in *Evangelische Unterweisung*, No. 6, 1957.

<sup>17</sup> M. Wagenschein, *op. cit.*, p. 133.



We will not go into the many questions raised by this approach, but it should be pointed out that there is hardly any subject in the curriculum which appears to be so "predestined" for this approach as instruction in religion. Certainly one consequence is that the teacher is in a position to free himself from distraught efforts to get through a mass of material and from all pet, rigorous systematic arrangements of material. The decisive factor is not the abundance of particulars offered but the thoroughness with which teacher and pupil, concentrating upon one particular aspect, penetrate down into the depths until they strike that subterranean stream that is the well-spring of much else. "The unusual puts a challenge to us, and from it we demand the simple."<sup>18</sup> Or to take another illustration: the particular must become so bright and clear that its light illuminates many other things. Or yet another: we address ourselves to the example so insistently that it suggests the conceptual categories, the basic structures, which then help in opening up other problem complexes perhaps not discussed. "When one has had to find something out for himself, there is left behind a path of thought which can also be put to use *at another time*."<sup>19</sup>

A special discussion of this with relation to instruction in the Bible hardly seems to be called for. What it means is nothing else than a most thorough, prolonged examination of every aspect of individual Bible stories, the selection of which is not always dependent upon an existing systematic arrangement of material. In the right kind of preaching such an attitude has always been a tacit presupposition. But we would call attention to the teaching of church history.<sup>20</sup> What the historians have produced in their field we can gratefully appropriate.<sup>21</sup> Here recent reflections upon the nature of church history, for which we are especially indebted to Gerhard Ebeling,<sup>22</sup> are worthy of particular note. It is very important that such reflections should gain entrance into the school, if the teaching of church history in the framework of religious instruction is going to have any meaning at all. The teaching of church history has been (and still is) taught largely as secularized instruction in the history of the church as an institution, or it is taught as the history of great churchmen. Both ways are foreign to the gospel. As Ebeling has pointed out, church history is the history of the exposition and proclamation of Scripture itself. This is the way it should be taught. Then church history and instruction in the Bible are related most intimately. Church history is incomprehensible if it is not related to biblical texts; biblical texts are often unintelligible if no heed is paid to the role they have played in history. This must become clear to young people so that they come to know the history of the church and the message of the Bible. This clarity

<sup>18</sup> Ibid., p. 136.

<sup>19</sup> G. C. Lichtenberg, cited in Wagenschein, op. cit., p. 134.

<sup>20</sup> Cf. G. Otto, "Kirchengeschichte im Religionsunterricht" in *Die Sammlung*, No. 1, 1957; cf. also H. Argermeyer, *Die evangelische Unterweisung an höheren Schulen* (Munich, 1957), esp. p. 104 ff.

<sup>21</sup> Cf. K. Barthel, "Über exemplarisches Lernen im Geschichtsunterricht" in *Die Sammlung*, No. 1, 1956, and "Das Exemplarische im Geschichtsunterricht" in *Geschichte in Wissenschaft und Unterricht*, No. 4, 1957 (further bibliographical material listed there).

<sup>22</sup> Cf. G. Ebeling, *Kirchengeschichte als Geschichte der Auslegung der Heiligen Schrift* (Tübingen, 1947) and *Die Geschichtlichkeit der Kirche und ihrer Verkündigung als theologisches Problem* (Tübingen, 1954).

can come only as individual examples receive such thorough treatment in class that the students are brought to a position where their understanding and insight extends right down to the form of the church in the present day. Also here, and precisely here, the systematic and chronological treatment—from the primitive church down to the Lutheran World Federation, all covered at break-neck speed—would be sheer nonsense.

### The Teacher and the Preacher

Finally, in this first time through our subject we might mention briefly a few questions which underlie in a special way all the specific, practical tasks which we shall discuss shortly.

The first of these questions extends far beyond the sphere of religious education but it affects the teaching of religion in a special way; this is the question of the relation between exegesis, teaching, and proclamation. In the course of the rethinking of Protestant teaching of religion connected with the programmatic designation "Evangelical Education," precisely the question of the *proclamation* of the gospel in teaching<sup>23</sup> has repeatedly aroused strong feelings since many teachers have sometimes feared that the schools would be overtaxed. It may be that some of the first expressions of opinion on this subject, after 1945, were overstated, and so were subject to misinterpretation or were actually misinterpreted—as though the teacher should at the same time be a preacher. Today, however, it sometimes appears as though proclamation of the gospel—as understood by a somewhat one-sided kerygmatic theology—should be limited to preaching and denied to teaching—a rather dubious divorce.

Precisely at these two poles an urgent but unfinished task becomes evident: a clarification of what proclamation is and how it takes place. Only then will we be able to speak with some degree of clarity about "proclamation of the gospel in teaching." This much is already certain: to limit proclamation to what we customarily call preaching is putting an untenable construction on the matter. But once this has been established it is essential that we ask the next question, what are the constituent elements of preaching and teaching; in both preaching and teaching, proclamation takes place, in a manner peculiar to each, and both can certainly teach, each in its own way. The difference between the two certainly does not lie in the "amount" of teaching in one and the "amount" of proclamation in the other. Nor is the question settled by placing over against one another the New Testament concepts of proclamation (κηρύσσειν) and teaching (διδάσκειν) since such a contrast does not even apply to our situation; rather, beyond such necessary clarification of concepts further inquiry and further study as to the specific nature of "instruction in the gospel" is called

<sup>23</sup> Cf. the helpful remarks on proclamation and biblical interpretation with respect to teaching by H. Stock and R. Lennert in *Die Sammlung*, Nos. 7-10, 1952; and M. Stallmann, "Die biblische Geschichte im Unterricht" in *Zeitschrift für Theologie und Kirche*, No. 2, 1958.



for. In so doing we must at the same time take into account that instruction can be completely different at different age levels and in different types of schools.

Another, related question is that of the relation between the Bible and the catechism in teaching (but not only there). The overcoming of the rationalistic conception of the catechism as a systematic text book—a conception that continues to linger—has brought with it efforts to establish a new relationship between the word of the Bible and the statements of the catechism. Here the chief problem for teaching is to get rid of the unsound and unsuitable practice of placing over against one another catechism and Bible, as if one dealt in concepts and the other were strictly devotional. It is in this context—and with a new understanding of language—that the memorizing of the catechism, as a settled verbal form, is the object of new attention.

### III

#### The Bible in the Vocational School

Completely new questions have been raised by the teaching of religion in the vocational schools, first introduced in most provinces of the Federal Republic after 1945. For the first time 14- to 18-year-olds employed in an occupation are being reached in numbers formerly neither customary nor possible. The goal is to mediate to them genuine assistance in living their lives, by bringing the light of biblical truth fully to bear upon their own problems. By such "assistance" we mean helping them to face positively the tensions amidst which we live in our day. The life in which and with which they are to be helped is, following Dietrich Bonhoeffer, all of reality. Life is always life under God, *in* this world.

It is clear already that the success of this task in the vocational school depends completely upon the manner in which the message of the Bible is allowed to speak. If the teacher in dealing with life-related problems always caps the discussion with a few crowning Bible passages, then one cannot speak of assistance with life's problems (as we understand that assistance) nor of bringing the Bible to bear upon them. The purpose is not the distribution of Bible passages, i. e., of wise aphorisms. The purpose is much rather a genuine interpenetration of life in the world and related biblical statements; that is, the biblical text and the life-related problems must be mutually integrated—one must not be treated as a supplement, to be engrafted upon the other. To the extent that that is true, all teaching of religion in vocational schools depends ultimately upon the acumen with which Scripture is interpreted. If biblical texts can be interpreted so soberly and made so real that they speak directly to our world with all its tensions and problems, then the light of biblical truth will indeed be brought fully to bear upon the lives of the pupils.

All this does not yet say anything about teaching method—whether the teacher should move from the text to the life problem or vice versa, or how he should attempt that, or whether the biblical text should actually be mentioned at all, in so many words, during the course of the lesson. These are questions of method, the answering of which does not impair or even touch the fundamental principles; they are secondary questions that have to be decided in each individual instance.

But it is still necessary to take a careful look at two fundamental dangers threatening the carrying out of our approach, namely, the “academicizing” and the “pietizing” of religious instruction in the vocational school.

By “academicizing” we mean the relegation of Evangelical Education to the status of a “subject” and mere “instruction” (in the negative senses of the words). This danger arises where teaching no longer gives very clear evidence that Evangelical Education in the vocational school is something different from the transmission of subject matter. Evangelical Education makes use of the academic system and is flexible in adapting itself to the system, but it does not permit itself to be cramped in the process. Evangelical Education is to be found only where teacher and students can discuss essential questions in an atmosphere of mutual confidence. It is precisely students of this age level and in this situation who must see clearly that it is not mere subject matter or educational questions which are at stake, that something extending far beyond the boundaries of school is here being discussed, in its own way. Then it is quite natural that the teacher in attempting to avoid academicizing should observe carefully all the problems and questions that turn up as a result of his particular manner with the youth of this age level. In every school, religious instruction, properly understood, by reason of the nature of the matter it is treating necessarily transcends the categories of school.

The second fundamental danger to which the teaching of religion in the vocational school is exposed we have given the label “pietizing.” If false pedagogical thinking threatens to academicize the teaching of religion, then false theological thinking can lead to pietizing. That is always the case when the teacher does not succeed in bringing within purview the *total* reality of life in the world under God. To apprehend only half the reality leads to playing off God against the world and the world against God. Pietizing originates where one thinks in terms of two spheres. It is not the task of religious instruction to surmount the worldly, earthly sphere with a second story in which Christian truths and pious feelings are at home. The moment this is done, the student in the vocational school will, as a rule, immediately sense—and quite rightly—that what he is being told cannot be exposed to the strong light of life outside the classroom and, furthermore, that it contradicts his own experience.

The teacher who pietizes is therefore apt to forget that the word of God is addressed to our real world and can, therefore, be cast in pious terminology only at great cost. He is apt to speak as if, when all is said and done, his students



will have to be delivered from their environment. But precisely that is not the goal; the purpose is rather that the student remain in the world, where his life is to be lived, with the teacher at the same time making clear to him that this world, for all its ambiguity, is God's world which he has entered in order to become man. In the incarnation rests the summons to take seriously man and the world—for what they really are—and to let God's word speak to man in the world. The incarnate Word of God is the *raison d'être* of every completely "human," i.e., worldly, yes, even this-worldly manner of speaking about God.

It is again evident that the entire task of teaching in the vocational school is grasped in its true depth only when it is regarded as the interpreting of Scripture—an interpretation of the word of God so real, so radical and often so daring that we cannot simply fall back upon sterile theological truisms nor can we rest until our imperfect witness to the dynamic universality of God's word in our world becomes somewhat audible. "Interpretation" is therefore to be understood in a truly broad sense. To interpret biblical texts means to lay bare their content to the world of today, or, conversely, to expose the world of today—the world of these young people—to these texts. Only when one is serious about addressing the biblical message—not to a pious never-never land—but to the world in its breadth and depth, with its incalculable array of problems and questions, only then is there evangelical education in the vocational schools. "Pietizing" does not do justice to this breadth and depth; it fences off a pious sphere in the world in order to colonize it with young people. Such special precincts offer temporary asylum—but never a real home.<sup>24</sup>

## New Methods

In the teaching of religion in the elementary schools it is becoming increasingly evident that a thoroughgoing rethinking of questions of method is called for. Occasionally the thorough theological training of teachers and the earnest pursuit of theology itself have led to an almost systematic repression of questions of method.<sup>25</sup> In an era when the danger was very frequently the overemphasizing of teaching methods, that was quite justified. Today young teachers quite often have a good knowledge of their subject matter; but because they lack insights into methods they do not always avoid a teaching style that is inappropriate, one tending falsely in the direction of preaching. There are no methods that can be dissociated from the subject. The subject governs the methods, not the

<sup>24</sup> On the theological issues of this section see especially the writings of D. Bonhoeffer. On the religious education problems see the recently published work by G. Otto and K. Witt, *Evangelischer Religionsunterricht an der Berufsschule* (Göttingen, 1958), from which a few of our statements here have been taken. Cf. also W. Nordmann, *Handreichungen für den evangelischen Religionsunterricht in Berufs- und Berufsfachschulen*, 3 vols. (Frankfurt/Main, 1953 ff.); E. Müller, *Methodik der evangelischen Unterweisung in der Berufsschule* (Munich, 1955); the periodical *Der evangelische Religionslehrer an der Berufsschule* (Gladbeck/Westphalia, 1953 ff.).

<sup>25</sup> This certainly began with Th. Heckel's justified but too easily misunderstood statement, "The prayer for the Holy Spirit... is undoubtedly more important than all teaching methods" (*Zur Methodik des evangelischen Religionsunterrichts*, Munich 1928, p. 29).

reverse. The more profound the teacher's insight into his subject, the richer the possibilities in the realm of method—in the future more consequences for teaching methods must be drawn from this fact than heretofore. A rethinking of methods that proceeds from the subject is a present task.<sup>26</sup>

That applies to various, urgent practical problems of teaching arising especially at the elementary age level; these are problems also at the corresponding age levels in the secondary schools (the *Mittelschule* and the *Gymnasium*). As a supplement to what we said earlier about teaching through the use of examples, we call attention to the urgent need of a leisurely, reflective treatment of biblical texts, in which thoroughness and depth are valued more highly than the tempo of instruction and the quantity of material covered. Oskar Hammelsbeck has felicitously termed this approach "stopping along the way."<sup>27</sup> We do not race through the landscape of the subject matter at express-train tempo—we make a stop along the way and take a good look at the sights in that locality. Now if one overlooks the nuances of difference—which may indeed exist—between the example approach and what Hammelsbeck has in mind, then his expression indicates clearly the goal and the atmosphere we are thinking of. It is true that another problem then comes into view, which deserves our undivided attention.

In contrast with the teaching that laid emphasis upon the mastery of content, this type can easily run the danger of neglecting knowledge in favor of insights, knowing in favor of understanding. It is not without justification that this reproach has often been raised. Although one may often place an unduly high value upon the learning of facts, yet criticisms have been made which are justified and which certainly apply to the present-day school. We must once again teach content. Here methods must be developed which enable the teacher to apply to the task his versatility, his flexibility and his productive ingenuity. What I have in mind can perhaps be compared to the packing of a suitcase (which should never be filled to the bursting point!); between the stops along the way opportunities are sought in which what has been experienced, heard, seen, found, thought—i.e., what has been learned—can be gathered together and made ready for further travel. A connection to what has been learned previously is thus established and meaningfully repeated.

A comparison with a card file will perhaps best illustrate how this approach differs from the earlier, systematic one: the number of cards keeps increasing, the new ones being filed at the proper place among the old. Instead of the systematic arrangement being the beginning, one attains to it at the end; one discovers the system, as it were, it is not handed to him with detailed explanation at the beginning. A practical question then would be whether the use of looseleaf notebooks or something similar would not be more suitable than thick, bound

<sup>26</sup> Here all the helps offered by education and educational methods in general should be brought into service; cf. especially W. Filtner, *Theorie des pädagogischen Wegs und der Methode*, 3rd edition (Weinheim-Berlin, 1956).

<sup>27</sup> Cf. O. Hammelsbeck, "Zur Frage nach der Möglichkeit von Bildung heute" in *Pädagogische Beiträge*, No. 7, 1956.



notebooks in which the student can make meaningful notes only if the systematic arrangement has been determined in advance.

In fixing material that has been learned, repetition is indispensable, and it could occupy a much larger place than it does. Repetition serves as a general review for all. Perhaps in this way it would also be easier to free pupils from their terror of reviews and grading, although here too grading, in the sense of determining what the pupil has learned, has its legitimate place in the teaching of religion. Knowledge is then neither over- nor underestimated; when it stands in a fruitful connection with understanding then (and *only* then) is it an essential concern of teaching.

A careful comparison of the upper with the lower grades of the elementary school reveals a number of specific questions of method and pedagogy. Whether one has in mind the telling of a story or class discussion, the teaching of the Ten Commandments or the miracle narratives, a basic problem always arises: the same biblical truths must be expressed differently at different age levels without the core of the content being altered in the process. Even with first-graders the biblical narratives must not become fairy tales; otherwise we exclude any possibility that when the children reach adolescence they will still take them seriously. Therefore when I want to treat a biblical narrative at various age levels, I must first see it under three aspects. First, I must delve into the many strata of a pericope in order to know which of these is suited for presentation to that particular age (it always being necessary to keep that aspect oriented toward the core of the narrative). Second, my own manner of teaching must be so oriented toward the story that I do not employ unsuitable aids to understanding and so run the danger of making it impossible for the children to appreciate the story when they have grown older. And, finally, I will also have to determine very conscientiously that certain biblical narratives create such difficulties for the understanding of children at certain age levels that one will have to forego treating them at that time. To take an example, if I am presenting the Ascension story to first-graders, in my presentation I must already take into consideration that as they grow older scientific thinking will create difficulties for them unless right from the beginning I prepare them for the fact that heaven is not simply the sky above.

### **The Future Intellectual**

The upper grades of the gymnasium have their own peculiar problems, related to the age of the students and the intellectual activity characteristic of the secondary schools. Apropos of these two characteristic aspects of the upper grades, religious instruction must determine its task, which should accord with the biblical message. Perhaps we are here touching upon the most problematic point today in the whole field of religious instruction in the schools. We are not overlooking the quite distinguished efforts that are being made. At the

same time it must be said that it is probably in this area that there are the most persistent echoes of the religious instruction of another day, with its historicizing tendencies and those deriving from the history of religion and the philosophy of religion. At the same time it is precisely at this age level that the possibilities of spiritual and intellectual development are especially promising.

What is the educational task (to employ a term used in the schools) of religious instruction in the upper grades of the gymnasium? Again we can give only a few hints. The primary concern should be that the intensity of questioning, the intellectual honesty and the sober devotion to the subject which characterize all intellectual work should also provide the actual climate in the teaching of religion—and precisely here. It must become clear to the student that it is precisely theological concerns which demand all the spiritual and intellectual resources at his command. Only thus will he as a future intellectual (in the broad, and good, sense of the term) be able to establish a proper relationship to what we call faith.

Practically, that means that the clean, thorough interpretation of texts common in other subjects should provide the basis of every other teaching plan. The interpretation of biblical texts provides, as it were, the basis from which one proceeds to discussion of many and various problems. Everything that we said above about the interpretation of Scripture in the vocational school applies here too, with variations. Only when one follows a path such as this will it become clear to students that theological statements are not subjectivistic speculations nor are they pious, eremetical twaddle. Everything depends on whether the interpretation of biblical texts evinces such dynamics. If it does, then there follows, almost of itself, a fruitful relationship to what is being taught in other subjects, especially in the natural sciences and in German class. In this respect, it is part of the thoroughness of instruction and the art of teaching that the teacher keep the student from drawing hasty conclusions in a facile attempt to reconcile opposing views. He must learn to live with such antitheses. He must be able to admire the grandeur of a poem by Schiller as one of the ultimate expressions of the human spirit, but at the same time to take seriously the different word of the Bible. Super-christianizing or clericalizing sounds the death knell of all honest intellectual efforts.

Here "genuine worldliness," a phrase which has almost degenerated into a slogan, has its place. The gospel makes us free to view the world as the world. It frees us to regard all secular statements impartially and dispassionately. In religious instruction the student should be introduced to this spiritual and intellectual freedom in such a way that he is capable of living it. To help him grow in this freedom is the actual educational task of religious instruction in the framework of the other subjects at the upper level of the gymnasium.



## Confirmation Instruction

The church's educational activity, in the broad sense, also belongs to the wide sphere of religious instruction in the schools. Many problems of both are similar but of course there are a number peculiar to each. In our remarks upon confirmation instruction we will limit ourselves to a few basic problems, which more than any of the others we have discussed are conditioned by circumstances and vary from region to region, since traditional and local factors have a more persistent effect upon religious instruction in the church than in the school.

Ever since about the time of the Enlightenment teaching in the church has suffered generally from a marked hesitation to utilize new pedagogical insights. Even if one overlooks the fact that previous generations of pastors received hardly any pedagogical training, it is still true and has long been recognized that the educational practice of the church in each age lags at least a generation behind that of the schools. This fact constitutes perhaps *the* fundamental problem of teaching in the church.

Today one sees it demonstrated particularly in the distresses of confirmation instruction. Almost all the problems of pedagogy and method which we have already discussed are found in much more acute form in confirmation instruction—plus a number of others that are no longer even serious in the schools. Today schools have moved away almost completely from their former strict adherence to courses of instruction and they now follow more flexible guidelines. Theoretically, it is also true that for confirmation instruction there is no official syllabus or course of instruction. The pastor, to put it somewhat extremely, is almost better off than the teacher since he has complete freedom to proceed as he chooses. But it is significant that there is no decline in pastors' requests for more or less rigid courses of instruction. There are two underlying causes.

First, there is a widespread misconception among pastors that the more material one presents the better the instruction. That is of course an overstatement but it puts a finger on a situation that undoubtedly exists. The approaches mentioned above—teaching through use of example, "stopping along the way," repetition and review, and, not least, memorizing—all need to be thoroughly examined with an eye to how they can be utilized in confirmation instruction, so that the confirmation teacher, with his more meager pedagogical training, will also be placed in a position to conduct his classes in a manner that can be justified as good pedagogical practice. This is an urgent task when one looks at the confirmands themselves: it is impossible to justify a situation where they confront two different worlds, one in religious instruction in the school and another in that of the church.

The second reason has to do with the so-called examination of confirmands. Its manner, organization and execution are so far removed from all the more recent thinking in the field of education that a continuation of the practice in

its traditional form appears quite irresponsible. Quite frequently the examination and its peculiarities place such a heavy burden upon the entire course of confirmation instruction that this very fact seems to close the door to new approaches. One can only hope that the great upswing which has been evident everywhere in the field of education and in the schools during this century will, in the course of time, also impart a similar motion to the church's educational practice.

In our survey we have attempted to give a brief glimpse into the present situation in German education with respect to the gospel and Evangelical Education in the school and the church. Let me emphasize once again that we have picked out only a few problem complexes as examples, and then only to touch upon them. But it has perhaps shown what fruitful beginnings have been made, and, on the other hand, how far we have yet to go in thinking through the questions between education and theology and between the teaching of religion and the teaching of other subjects—and all to the benefit of young people. We owe it to them to pass the biblical message on to them in many and various ways, and in such a manner that it becomes evident that *tua res agitur*.



## Education in the Younger Church: A Task and A Danger

There are two kinds of danger threatening the church as it engages in educational work in what used to be called the mission field. First, it may do so with the wrong motives, thus running the risk of distorting the message of the gospel and failing to carry out the will of God. Second, the educational practices of the church may be such that they complicate or even damage its relations to the world—i.e., the state, the community, the family, the individual—or throw its own life out of balance. The easiest way of avoiding danger is to refrain from action entirely. In considering the question of motives we shall see whether or not the church can follow that course.

### I. The Motives

It is possible to worry too much about motives. If purity of motives were a prerequisite of truly Christian action, neither the church nor we as individual Christians could ever hope to fulfill any task at all in the service of God and of men. A tree must be judged by its fruits, not by digging up its roots for examination. Self-examination is nevertheless both legitimate and necessary, since it is one of the means God uses to guide his church and us.

Historically a variety of motives have forced education, as an indispensable line of action, upon all missionary churches. The medieval church took upon itself the task of christianizing the total life of the European nations: customs, habits, economy, political institutions, science, arts and faith. The school and the university were powerful means to that end. The creation of a Christian civilization as a setting for the church and its message is one of the motives behind the educational activity of the church. It has been prominent in the great missionary drive of the last centuries as well. In the 19th century churches and missionary societies almost without hesitation accepted Western civilization as *the* Christian way of living and thinking, looking upon it as their task to reproduce, as far as possible, in new countries the cultural and social patterns of the West. Again the principal means to this end was an educational system along European and American lines.

The epochs mentioned reveal, I think, both the strength and the weakness of this motive. The Word was incarnate, the gospel concerns the totality of human life. As the leaven of Christian faith is added to pagan society and culture, sooner or later everything in the life of the nation will be changed. To guide these changes and prepare young generations for them through Christian education surely is a legitimate aim of the church. But the civilization

resulting from such efforts will never be a pure incarnation of the will of God; evil forces have been at work all along, hampering and corrupting those efforts. To identify the Christian way of living with any existing culture is an error. The penalty for falling into this error is failure to make the peoples living outside the cultural sphere encircling the church feel that the gospel belongs to them just as much as to the older members of Christendom.

There were in the 19th century, as before and after that time, missionary groups that would have nothing to do with creating Christian civilization, looking upon such endeavors as encumbrances preventing the gospel from traveling swiftly to every corner of the earth. But one thing is needful. It is a remarkable fact that most of these missionaries, who had "decided to know nothing...except Jesus Christ and him crucified," were soon found preparing first readers for the first pupils of their first school. The reasons are evident. As Protestants they wanted the converts to be able to read the Bible. The new congregation needed native pastors. The scattered congregations in order to grow into a church needed among other things to be able to write a constitution and plan a budget. Knowledge of the three R's is no condition of entry into the church; in theory a church might indeed limit its education to instruction from the Bible, but in practice the curriculum must include many other things.

### Faith—Born, not Taught

Here again the church incurs the danger of confusing the issues. The report of the Commission on Education \* to the 1957 Assembly of the LWF deals very clearly with this topic. Salvation is a gift, not a task, the gospel is not a value among other values to be built into what might be called a Christian personality. The gospel offers not a better personality but a *new man*. In the legitimate endeavor to strengthen the life and work of new congregations and individual Christians through education, and to help the younger churches to maturity through growth in knowledge and insight, the church, therefore, must not come to identify this process of development with faith. Faith is born, not taught.

Maybe this danger of confusing the fruits of faith with the fruits of training becomes especially insidious when another motive is added to the one just mentioned. Toward the end of the 19th century a great change took place in the educational field in Asia and Africa. For a long time churches and societies had been operating schools of various kinds. There had been some response from those to whom the gifts of education were offered, but the initiative and the driving force definitely lay with the sending churches. Now the peoples of Asia and Africa, prompted by the revolutionary developments of the indus-

\* Geneva, 1957; obtainable from LWF headquarters, Geneva, price \$1.00 per copy.



trial and imperialistic era, rose up with an increasingly eager demand for schools and teachers. The demand rapidly outgrew the supply. The opportunity presented to the church was great indeed. Young people by the thousands flocked to primary schools and higher educational centers, thus coming within the reach of the gospel. The school became a large meeting ground for the deepest aspirations of the church and the warmest hopes of the various peoples. Not to have taken this opportunity would have been a crime and a sin. But the dangers are now evident. In the educational world results and successes can be measured to a large extent: schools and pupils can be counted and exams and marks given. Other factors, while they cannot be measured, are nevertheless tangible: high ethical and intellectual standards of institutions, the esteem and good will with which the managing churches and societies are rewarded for their contributions to the development of countries and peoples. But all this is possible even in the absence of any true evangelistic activity within the school system. So it may come to pass that churches spend the best part of their resources on institutions which, whatever their successes, do not contribute to the real Christian life of the church. A few years ago it was reported that in the last twenty years more than half of the 400,000 inhabitants of Ibadan, Nigeria, had been converted to Islam. In Ibadan there were twenty Christian primary schools and two Muslim ones.

### **The Danger of a Materialistic Crusade**

If the churches entered the educational field in order to increase their membership, the motive was to that extent a tactical one. But a service rendered for such reasons is less than a service. From this point of view it is a step forward, if the peoples and the individuals to be educated are made the sole object of education. Not accessions to the church but the welfare of people becomes the aim. Just as the mission hospital tries to cure diseases irrespective of possible spiritual results, so the church may meet the needs of the peoples for knowledge and freedom from fear and superstition. It may hope that in so doing, by manifesting the love of God in this way, it may win some of the pupils for the kingdom of God. But that part of the affair it leaves to God himself. To my mind this is one of the least questionable of our educational motives, but not the least problematic. We can have little doubt as to the duty of the church to set men free from slavery to poverty and degrading ignorance. But is it equally the duty of the church to support man's craving for ever rising standards of living, even after what might be considered a reasonable level has been attained? If not, where is the line to be drawn? These questions suffice to show the danger to the church of becoming involved, through education, in a basically materialistic crusade.

The topic of motives has by no means been exhausted, but maybe enough has been said to substantiate what was said at the beginning: there is no such

thing as a pure motive. The decisive test, therefore, must be the fruits of the tree. The rest of this paper will survey some practical problems involved in the task of education.

## II. The Practice

The visible results of Christian enterprise in the field of education are thousands of schools, ranging from bush schools to university colleges. Tens of thousands of young people have passed through these institutions. Looking at the dangers and difficulties involved in the educational practice of the church, we may profitably consider the mission school in its effects upon and relation to the individual students, their families, their community and state, and to the church itself.

What brings the pupils to the mission school? Some years ago I asked the students of a teachers' training college in South Africa why they had decided to become teachers. They all gave practically the same sort of answer. They drew first a picture of the conditions under which the people of their home villages were living, including poverty, superstition and ignorance. They went on to state that Europeans are rich, well informed, fearless, powerful. Why? Because they have been educated. "Therefore I want to bring education to my people so that they may overcome their backwardness." Some years later I had a secondary school class in Tanganyika write an essay on "An African Who Has Given Good Service to his Country." The standard composition returned ran as follows. Mr. So-and-So grew up in a poor village, went to a bush school, was recommended by his teacher for further education, graduated from a high school and a teachers' training center. Then he returned to his native village. There he established himself as the local reformer, persuading the parents to send their children to the school, which he vastly improved, teaching the villagers new agricultural methods and worrying the local chief—a lazy drunkard—into some action on the construction of roads and the establishing of a health center. In a word: he had taken over the job of the European, doing away with old things, making way for social and economic advance. And being an African he is the pride of his village and district.

### Knowledge for Good or Evil?

These reactions are of course somewhat "official." You would not expect students in a school to let on to their teacher that they may be there for purely selfish reasons—to be better paid, to fetch (in the case of girls) a higher bride-price, to increase their prestige, to avoid the stigma which is in fact attached to uneducated paganism, etc. But the standard answer reveals the African ideal, and ideals are powerful even though each individual may fall short of them. Education then, from the standpoint of the trainees, was to a large extent



a means of improving the standing both of the individual and his or her people and country, bringing them abreast with the Westerners and Western civilization. The program is a good one, as far as it goes, since it is only just that all nations should be allowed to share in the good things of Western civilization. But what about the many evil sides of that same culture? An education which does not equip pupils to distinguish between good and evil in this respect, and does not inspire them with the willingness to let this distinction mark their lives, such an education does not deserve the name of true education, let alone of Christian education. Has the mission school succeeded in making perfectly clear to its pupils that knowledge is a power for good and for evil and that their own decision when confronted with the gospel of Jesus Christ is therefore all important?

No teacher has ever been spared disappointments. Students showing every promise in school go completely wrong afterwards, in drunkenness, dishonesty or sexual immorality. But the parable of the sower does not show that the whole enterprise was a failure and ought not to have been undertaken. Still, when you hear reports, say, of a tremendously high percentage of all Africans in Tanganyika with a secondary education spending some time in prison, then you have to stop and think. You have to realize the difficulty of the task. The higher the education a young man or woman in a so-called underdeveloped country receives, the more exposed and dangerous his or her future position will be. They are pioneering in fields of activity for which their education, even though fairly prolonged, cannot possibly have prepared them sufficiently, because their background and personal experience outside of school has been of a totally different nature. An American or Swedish boy has handled money practically his whole life before being employed by a business firm or government department; there are generations of experience and fixed attitudes in economic matters behind him. The African clerk has been taught honesty in his home and at school, but as dizzy sums of money belonging to anonymous persons pass between his hands, no wonder his experience and grasp of the situation break down.

What practical conclusions are to be drawn from this? First, that the problem evidently is not too much but too little education. Second, that all possible stress should be laid all the way through school upon the fact that education is not a short cut to individual happiness but a long way to exacting and difficult service. Third, that Christian institutions must be small enough to allow close personal contact between staff and students and to give to institutional life a family atmosphere. Only in such an atmosphere is it possible to inculcate the norms that alone can sustain the students after they leave school. Only in such an environment can the gospel be proclaimed not only in words but in everyday actions. If, as is the case in at least some parts of Africa, Christian institutions are very often preferred by parents and pupils to government schools, although the latter sometimes offer lower fees and better equip-

ment, I think it is because parents and pupils have noticed something of this Christian home atmosphere and feel the need of it.

### The Family and the Community

This brings us to the relationship between the Christian school and the family. Only a few words will be said on this subject. From a Western point of view, it has already been dealt with in the *Commission on Education Report* cited above. The report stresses the immense importance of the family. "Here is the natural soil for the growth of just those attitudes and virtues which are necessary for the maintenance of society: justice, honesty, mutual respect, reliability, cooperation and sacrifice" (p. 46). And again: "Results of the general educational function of the school depend on there being a not too great discrepancy between the instruction given in school and the reading and the conversational level of the home" (p. 41). But in the countries of the younger churches exactly this discrepancy must of necessity in the majority of cases be great indeed. The ethical standards taught at home, although on no account to be lightly dismissed, must very often fall short of what the church wants to teach. This may be one of the greatest difficulties Christian education has to face in "the mission field." The danger arising out of this situation has already been pointed out: the pupils are forced to live at one and the same time in two different worlds with different economic, cultural, maybe also ethical and religious standards. There seems to be no way out of this difficulty, except for the school to draw, whenever possible, upon the pupils' stock of familiar experiences and precepts and to extend, wherever possible, its educational activities to include also the homes and families of the students.

Such a policy also brings the school into closer relationship with the local community as a whole. This is one of the most crucial points in the whole problem of Christian education in the lands of the younger churches. Critics of the mission school—and they are to be found among white settlers, among government officials and in the church itself—often claim that these schools have remained apart from the community, because they exist to serve the Christian congregation, not the community. They have produced pupils trained on a European model, and the pupils have used their education to escape from their own community. Naturally this criticism is particularly common wherever there is a white community existing alongside of the indigenous community, eager to reserve to itself all the privileges of Western civilization; in this situation the mission schools have no reason at all to mend their ways. The Christian school cannot enter into any policy of keeping different races and groups confined within certain circumscribed areas. It exists to open all avenues of human progress to everyone, because it exists to bear witness of the love of God for all his children. But the criticism referred to does point to a very real danger: that of the school's becoming a foreign institution with no real



influence upon its environment and turning out social and cultural hybrids. No doubt many mistakes have been made in the past and are still being made. If the church wants to serve the community through its schools, then for one thing the school must not be used as a weapon in interdenominational competition. The amount of confusion and strife caused, of money and other resources wasted by such methods is, I feel, shamefully great. And if the church wants to serve the community, then there should be no ill feeling if the promising teacher we had counted upon for one of our high schools becomes a government employee.

On the other hand: the church is not there to serve the community by preserving it as it is. The very aim of the church implies changes in every aspect of communal life. As to the Western character—in content, methods and outlook—of the education offered by the church, volumes could be written, and have been written, on the harm done and the remedies attempted. Maybe it ought to be said that the point can be overstressed. Christianity was introduced into the countries of northern Europe from abroad, by foreigners speaking a foreign language, bearers of an alien culture; and for a long time the leading persons and institutions were foreign, education a process of absorbing a foreign civilization. Gradually that was changed. The same thing will happen and is happening at great speed in Africa and Asia, whether we or anyone else want it or not. The foreigner pioneering in a new field is wise of course to try and adapt his methods as far as possible to local conditions, and when the pioneering work has been done, he should be willing to release the controls to indigenous leaders. If he does, the change will be eased; if he does not, it will still take place. The real adaptation, the real planting of the new creed, and the resulting new civilization, into new soil will always be done by indigenous people. The term we used above, "cultural hybrids," is much less than fair to the students leaving our schools. There may be gaps and inconsistencies in their intellectual and emotional life, their Christian faith may still have to struggle against inherited customs and beliefs—but still they represent the necessary link between the old and the new age. All cultures and civilizations are hybrid. The first generations that discover a new way of life may not walk it easily and altogether gracefully, but without them the road would be forever empty.

### **The Church School and the Government School**

Something has been said of community service and of equipping young generations for life in a new era. The question arises: are not most of the tasks involved in this program the responsibility of the state rather than of the church? Were the state or the local community to take over the educational system of the churches, would that not free the church of the great danger of becoming engrossed in worldly cares, of getting mixed up in materialistic or otherwise

non-Christian social and economic progress? That is possible. But if the motive behind our educational efforts is the call to incarnate the love of God, are we to relinquish this task? It may be argued that much of the witnessing power of our schools is lost the moment other agencies offer, for their own reasons, the same service. It is true of course that the church cannot by any means monopolize the good deeds which God causes to be done on earth. But if the Christian school is really Christian, the service rendered through it should be very different from whatever good things religiously neutral institutions may offer. That is why I think education is still the task of the church. But again, there are dangers attached to the performance of the task. We cannot further the cause of Christian education through bitter competition with government or native authority schools, nor by defensively clinging to old privileges and government grants. And we must not fix our hopes for the future of the church on our schools, any more than upon any other human activity or institution. If the opportunity of educating new generations of Africans and Asians is removed from the church, we must trust that God will prepare, is even now preparing, new ways of witnessing, new opportunities for advance.

If the school is to be one of the ways through which the church bears witness to Christ, then evidently the school must really be *of* the church. The dangers threatening the relations between church and school are well known; some of them have been mentioned already. The educational system may take too much time, money and personnel, to the detriment of other branches of work. As mission work becomes the normal activity of a young church, educational institutions may be too heavy a burden for the church, financially and otherwise. Institutions may become too big for their boots, ends in themselves, self-satisfied, without living contact with the life of the church. I shall mention only two remedies. One of them has been stressed in another context: we should aim not at huge and conspicuous institutions, but rather at the type of school that fits into its surroundings. And then, although specialists from overseas will still be needed in many places, at least in Africa, school management should be placed as soon as possible in the hands of the younger churches. It is for them to find the balance between educational work and other means of witnessing.

A Christian school may fit wonderfully into the life of a church. A student choir singing in the Sunday morning service in the local church, groups of pupils going out to visit homes in the villages, pastors coming in to address the boys and girls, parents gathering on the school premises on red letter days and for evening classes on ordinary week days, those things and many more we do not want to miss. Education is a task for the church. It will always be dangerous and full of problems, but it is a blessing to the church and, through it, to the world.



## The Foundation and Freedom of Theology

As soon as we begin to consider theology's foundation and freedom, it becomes evident that it is a question which includes a far-reaching problem. The question which the formulation of the topic poses is that of the proper relation of two factors to one another, namely, that theology is bound \* and that it is free. But why should this question be asked?

Behind the question there is evidently a very specific view which calls for special consideration, and that is: "theology" does not designate a special exercise in thinking which could be reduced, all too quickly and all too simply, to a traditional and familiar formula. A single statement on the nature of theology appears not to suffice if we are adequately to describe what we mean by "theology."

Theology is not "bound" in the sense that it stands in an external dependence upon non-theological seats of authority or in the sense that it is responsible to a forum outside of theology; were theology to be bound in this way, it would inevitably lead to an enslavement unworthy of theology. But neither can theology be conceived of as "free" in the sense that it can go its own arbitrary way, after the manner of an allegedly presupposition-less science; that would be equivalent to declaring the bankruptcy of theology.

These preliminary considerations show us already that both of these factors belong to a proper understanding of theology: theology must be properly bound and properly free. A legitimate self-understanding on the part of theology revolves therefore around these two poles.

Once this has been established, however, we have taken a great step forward. We must then ask what is the real reason for this dialectic, which is apparently inherent in the subject of theology. We will indicate two reasons.

One is that this tension arises from theology's claim to be a "science." Now, "science" means considered reflection upon a certain object in which truth is perceived. At the same time theology as a science is obliged to employ appropriate methods in accord with generally valid laws of thought and with the possibilities for scientific research afforded by a particular cultural situation. That is to say, theology is called to make an important contribution to the sum total of man's knowledge.

A second reason for this tension has to do with the knowledge that the dignity of theology derives from the "original" character of theology. That is to say that theology cannot conceive of itself as a science of religion, as a branch of or a discipline belonging to the history of religions. If that were the case,

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\* *Bindung*, in which sense the author takes the "foundation" (*Begründung*) of the title. (Translator)

theology would be observing the biblical witness from the outside, as it were, would record what it sees and then either come to positivistic conclusions (which would mean declining to evaluate or judge what has been found) or it would subject the statements of the Bible to alien criteria—a general religio-ethical principle, or one derived from the liberal arts, or an idea. But such a procedure would lead theology to its own dissolution.

Conversely, the dignity of theology consists precisely in the fact that it knows that the “subject matter” of theology is something extra-ordinary. That which is given to theology as the object of its knowledge is something beyond compare. This accounts for the fundamental uniqueness and singularity of theological knowledge. Connected with the recognition of this fact is the insight that theology cannot be a private matter; also, that theology is not a merely intellectual undertaking carried out in theological self-sufficiency; and, further, that behind all theological work there stands an absolute commission. That is, theology is charged with a mission, it is subject to the claims of an unconditioned necessity (*anagke*) of a higher order.

These introductory remarks have served to point up once again the significance of our topic and to sharpen our awareness of it. Now we will attempt to develop, in two directions, the fundamental aspects of the problem we have outlined.

## I

### **Theological Knowledge: Its Foundation and Self-interpretation**

We shall come to an appreciation of the foundation of theology which we have outlined above in theory if we single out three main points for consideration: “The Premise of Theology,” “The Source of Theology” and “The Essence of Theology.”

#### **The Premise of Theology**

It appears of fundamental importance to look, above all, at the decisive starting point of all theological knowledge. Theology is incapable of creating its own foundation. It is rather dependent upon the fact that the basis of all theological declarations is already given. It can be summarized quite precisely in the sentence: The basis of theology lies in the fact that the revelation of the triune God has actually taken place.

In stating this cardinal thesis we have already made a fundamental decision of immense importance for the course of the discussion: we are assuming a consciously aloof stance vis à vis the many different views represented in the history of religions and are declaring unequivocally that the object and the



basis of theological knowledge is not given primarily in the phenomena of the religion and piety of men and peoples, nor is it to be found in the various conceptions of revelation in the world's major religions. The foundation of theology must rather be seen exclusively in the fact of God's unique work of revelation, as it is attested in the Old and New Testaments. This premise of all theology—i.e. the absoluteness and totality of the event of revelation—is what may be characterized (in order now to bring out the radical antithesis to a perspective informed by the history of religions) as a vertical break-through of the trinitarian revelation into the horizontal dimension of world history.

It becomes evident already that this event of revelation is not to be equated with an idea, a religio-ethical principle, or a speculative conception from the wisdom of the world, but that we have to do with a reality, an event that has happened.

From this factual character of revelation it follows, negatively, that a line of demarcation sets revelation off from legends and myths and from a confusion of the acts of revelation ("the mighty works of God," Acts 2:11) with any mythologies from the history of religions. Positively, now, to emphasize the factual character of revelation is to emphasize that theological statements are tied to history; that is, God's revelation does not take place everywhere, in the effusion of ideas, but in very specific events in the sphere of history. This conception of the revelation of God does not mean that all history of the world and mankind is transparent as far as God's action is concerned, but it consciously limits the event of revelation to those occasions where a special act of divine election lays hold of people in history. It is essential that the event of revelation should take place in the historical realm, however much we must at the same time emphasize that God's revelation is always more than mere history, i.e., that it possesses the quality of being suprahistorical. From this there follows in principle theology's vital interest in the historical reality of revelation. Thus the premise of theology is tied to very specific points in time, to once-for-all facts of history. If there is no historical reality to revelation, then there is also no theology.

Corresponding now to this basic insight is a second factor in the presupposition of theology: the response of faith to the reality of revelation. That is to say that the existence of faith always signifies at the same time that revelation has here left its mark; that is, faith is a sign not only that there actually *has* been revelation but also that it has proved itself *effectual*. Faith is an announcement that revelation was actually heard and taken seriously; it is therefore the "yea" of man to God's claim upon him in revelation. But in faith's acknowledgement of revelation there lies a specific basic insight. And precisely this insight makes theology possible. If faith were only an emotion, a state of mind, or a subjective feeling, then there would be no theology. Faith which rests upon revelation involves a unique insight therefore, oriented toward the fact of revelation.

## The Source of Theology

From this point of view theology must be conceived of primarily as a function of the believing church (the *soma Christou*). One of the *charismata* of the church is *gnosis*. As the Holy Spirit moves he lays hold of the whole man, including the activity of his mind. Man's intellectual functions come to be informed, freed and given a new orientation by the Spirit. Accordingly, there is also knowledge and theological insight and understanding existing in a "pre-scientific" form.

Yet this theological insight of every believer first becomes actual "theology" through the discharge of the special task laid upon the whole church to set down in its totality and inclusiveness the understanding of revelation which has been granted it. Now, in its effort to realize such a theological presentation of its understanding of revelation, the church begins to reflect consciously upon itself in relation to the event of revelation. Thus theology must be regarded as an endeavor of the church, with its faith in revelation, to arrive at an intellectual self-consciousness. From this vantage point we can see that theology should not be conceived of as the subjective conviction of a private individual—as the wisdom of a religious genius or a mystic, let us say—but as a "matter" behind which stand the will and heart of the believing church. Therefore theology is, at bottom, an activity carried on by the church itself. Theology is a function of the church; it represents a work of knowledge and has its real place within the church.

The necessity of the task of theological thinking follows when one thus sees into the depths of the matter. That the faith in revelation, which is alive in the church, manifests itself in theological thinking and that real theology thus comes into existence is demanded by the "content" of the message of revelation. For "revelation" means very specific events, specific effects and, consequently, the specific insights which result. It is therefore essential to faith's very existence to answer for itself what the subject matter of proclamation, doctrine and confession itself actually is. Without theology the church would run the risk of obscuring and muddying the message of revelation, of presenting it to others unclearly and thus of failing to carry out its commission properly. Without the protection afforded by theology, the church would be highly susceptible to alien influences and to heresies. Without theology's work of elucidation, the danger of "petrification"—in idiosyncratic declarations, emphases and erroneous developments—would become acute. A church that disclaims the eye of theology is threatened with blindness, i.e. it is running the risk of no longer being able to see the essential and the real in the Christian faith.

It is therefore understandable that theology, although it is a function of the church, also has a critical function over against the church in that it makes incessant inquiry as to what constitutes proper proclamation—that is to say, proclamation in keeping with revelation—and when the church, the fruit of



revelation, is properly constituted. The critical questions addressed to the church do not proceed from an alien seat of authority but solely from the "subject" of theology from which the norm for a proper critique and a proper correction of errors is obtained.

Theology is also called upon and constrained to give answer to the world outside the church about the nature and meaning of Christian faith. Theology thus becomes the intellectual expression of the faith of the church as it responds to the questions of the world. But here again it is not merely an answer that is given; faith at the same time always addresses critical questions to the world. Thus the church's intellectual self-consciousness as it carries out its theological commission is at the same time always directed "to the outside" and leads of necessity to confrontation and discussion with the world.

Finally, theology must necessarily be conceived of as vicarious work, carried out in and for the church. The organism that is the church is marked by a multitude of special tasks which the members perform in the most diverse ways. It is true that theological understanding and insight are of significance for every member of the church, and that every Christian needs such insight for his life in faith and that he also undoubtedly possesses it in modified form—simple, or superficial, or earnest and well-grounded. But this does not mean that every member of the church is called to, or is capable of fulfilling, the task of theological thinking. This is a vicarious task falling, in a special way, solely to theology which originates in the church and must also accomplish the task on behalf of the church.

## The Essence of Theology

By "essence" we mean that with which theology cannot dispense—the actual, the unconditioned—if it does not wish to cease to be theology. An interpretation of theology's foundation (and thus of the way it is bound) depends upon one's particular interpretation of the "essence" of theology. With reference to theology's essence, what is its basic task? Two things must be taken into consideration.

The fact of theology's being bound to the essence of revelation is exemplified when the biblical witnesses to revelation are set down in a systematic, orderly arrangement that relates them meaningfully to one another. Thereby theology shows itself to be a specifically "biblical science" concerned about the authenticity of the historical witnesses, the biblical record, which then raises the crucial question about the "center" of the event of revelation. This orientation of theology toward a pivotal point of this nature leads to a concentration upon the message—essential to salvation—of the resurrection of the crucified Jesus Christ, a message which includes in consecutive order statements on the incarnation, the person and life of the historical Jesus of Nazareth and on his work of redemption with its culmination in the cross and resurrection. Consequently

particular attention must be given to the recognition of the *theologia resurrectionis* as the predisposing factor of theology and a necessary qualifying ingredient of all theological statements. Proceeding from this indispensable center of the message of salvation, it is possible to trace the "line of revelation" which runs like a thread through the whole Bible. From this vantage point it is possible to arrive at a new understanding of the "unity" of the biblical witness—in spite of all the individual and specific historical peculiarities. The christocentric perspective which is given when one recognizes the resurrection message as the center of Scripture also makes it possible to bring into proper relationship the Old Testament and the New Testament message of revelation.

Theology does not completely fulfill its obligations when it concentrates with singleness of mind upon its subject, the witness to revelation. Its second concern consists in relating the truth of revelation to the history of thought and the world's current intellectual conceptions. Theology's insights and judgments cannot therefore be isolated, in principle, from the general striving for knowledge that goes on in the world. All of human existence and all of the realities of the world must be brought into a relation to the question of truth and the answer given by revelation. Consequently, in contrast to the drawing of parallels and analogies and the comparing which goes on in the history of religions, the task of theology is to work out the uniqueness and the once-for-all character of the fact of revelation, fixing the point (as it were) where the vertical thrust of the event of revelation impinges upon world history. Therefore it is theology's task, at the same time, to demonstrate clearly the prime significance of the message of revelation for the world, showing in what way the revelation of the triune God contains a real answer to the subliminal questions of the world. This "horizontal dimension" of theological reflection is a fundamental part of the essence of the task of theological thinking.

## II

An interpretation and a more exact qualification of what it is for theology to be "bound" and to be "free" follow from the above definition of the nature of theology. First we have something critical to say and then something positive.

### Misinterpretations and Erroneous Paths

Talk about the freedom of theology is to the point only when one also keeps in mind the possibility that freedom can also be misunderstood. Our remarks must therefore first be clearly directed against such a *false* understanding of the freedom of theology. We always confront this misunderstanding of theological freedom when theology no longer derives its actual conception of its nature



and function exclusively from its subject itself, from the witness to the reality of revelation. The consequence must be that in the orientation of theology non-theological factors are also operative and influence significantly the results at which theology arrives as it concentrates upon carrying out its task. We have in mind primarily the following typical variations.

There is the idea of autonomous creativity, which turns theology into a philosophy of religion dominated by an arbitrary idea taken from a certain world view. The result is a false freedom of theology from its real subject.

Another variation is the historico-critical psychological compromise, behind which stands the endeavor to make the message of revelation intelligible to modern man. This endeavor, in itself justified, leads to a false synthesis between theology and historical science, between theology and psychology. The result is the reduction of revelation to certain minimal statements, the idea being that through such a self-limitation of theology conflicts can be avoided as far as possible. The endeavor to present the enlightened, thinking man of today with something he can "use" and something tailored to his "expectations" is also a normative factor in this theology. But the consequence is a "theology of liberalism"—the same liberalism that in the course of the history of thought has manifested itself in the most varied nuances.

This "concept of freedom" does not make theology free; it subjects it to alien authorities. It is quite characteristic of such an understanding that it elevates human reason, or a particular value concept or existentialistic self-understanding into a norm for theological statements about revelation. Understanding of revelation is thus made coordinate with or even subordinate to an absolutized scientific concept. And this will necessarily result in a vitiation of the nature of theology. Thus because of a false conception of freedom theology forfeits its peculiar dignity and loses its real freedom, which derives from the subject matter of theology.

We must, however, take a stand not only against a false freedom but also against a false *binding* of theology. Here too the thought holds in principle: as soon as theology ceases to be totally bound solely to the reality of revelation it becomes dependent upon alien seats of authority which immediately subjugate theology. Then theology is indeed disengaged from the sphere of influence of secular factors, but it does not thereby come to self-realization, to a point where it is legitimately bound to its subject. Instead it exchanges its freedom (which is bound solely to revelation) for a state where it is spuriously bound to entities which, characteristically, are in the habit of claiming authority "comparable to revelation."

We are thinking of the following authorities which, in a manner analogous to that of revelation, press theology into their tutelage.

First, the "infallible magisterium" of the church, as we see it in Roman Catholicism. Too little confidence in *sola scriptura* as the sole record of revelation causes the concept of revelation to be expanded into a pneumatic tradition,

to such an extent that the "church's faith-consciousness" is modified into an organ of the Holy Spirit. The general "faith-consciousness" which has been developing through the centuries thus becomes a new source of revelation which receives concrete expression again and again in the infallible magisterium, in the voice of the pope. The result is well-known: the dependence of theology upon the dogmatic decisions of the papal magisterium and hence the fettering of the actual claim of revelation.

Within Protestantism the subordination of theology—under clerical pressure—to ecclesiastical seats of authority is also conceivable, insofar as church officials, bishops or synods have a tendency to supervise the work of theology, to exercise a control and an influence upon it; which, again, threatens to obscure the fact of theology's being bound to its subject. Such a false subjection to church authorities would have as a necessary consequence the rise of a church-approved "normative theology."

Theology is also improperly bound where it is required to bind itself biblically\* (in terms of a doctrine of verbal inspiration) to the witness of Scripture. The Scriptures, taken as law, then replace the living testimony to the saving reality of trinitarian revelation. The secularization and atomization of the witness of Scripture in a sort of adoration of letters leads to a nomistic understanding of Scripture. Here too we confront a situation where theology is wrongly bound to a holy object, in this case the "word," which then serves to nullify the real freedom of theology.

A dependence of theology upon a "confessional orthodoxy" is also conceivable and must not be overlooked here. In such a case the church's confession is no longer regarded as a testimony of faith in the event of revelation; instead, confession hardens into particular doctrinal formulas. But such a confusion of a particular historical thought-form with the "substance" of revelation itself calls into question the actual responsibility of theology properly to carry out its task of thinking. The binding character of the "intention" of past confessional decisions is replaced by an absolutizing of a particular form of theological expression. When theology is thus spuriously bound it is again impossible for theology's commission and its true freedom to find expression in a manner that accords with revelation.

### **Bound and Free: Theology's Intellectual Expression**

We must once again emphasize the fundamental insight that theology is bound solely and simply to the witness of revelation and that only such a binding of theology is legitimate and necessary. This does not mean, say, a merely formal adherence to Scripture or a mere recitation of Scripture passages, but rather addressing oneself to the total Scriptural witness of the Old and New

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\* *Eine biblische Bindung.*



Testaments and seeking the reality of revelation in the present. The possibility of understanding Scripture in the way that the Scriptural witness itself wants to be understood is given in the "center of Scripture" in which the trinitarian revelation gives witness of itself.

Confrontation with this Scriptural witness results in recognition of specific fundamental concepts, an insight which makes of the event—the fact—of revelation the content of proclamation in a way that preserves the uniqueness of revelation, a uniqueness truly without parallel and bound to history. Included among these fundamental sentences are, for example, the declarations of the biblical witnesses that "the Word became flesh," "Christ was crucified," "he has risen," "he was seen." It is true that these concepts must be reinterpreted in every history class, but they must also always be translated back since the matter contained in these concepts is non-interchangeable.

The task of theology must consequently be to undertake an intellectual reexperiencing of the witness of revelation. That means to disclaim every sort of theological self-will and all thoughts of an autonomously creative theology. In the process the stringency with which theology is bound to the contents of its subject should become all the more evident.

Thus theology, apropos of its subject, is bound uncompromisingly to the witness of revelation—but it is therewith "confessionally" bound. For in striving after a proper understanding of revelation theology is being faithful to the actual intention of the confession of the church; with the perspective given by revelation theology understands anew, from the center as it were, the confessional statements of the ancient church and the Lutheran reformation. In the confession the fathers of the church gave their answer to the message of revelation which they had received; they thus left behind a very specific understanding of revelation and a very specific interpretation of Scripture in the classical form of the confessional writings. Their statements originated, to be sure, in a certain historical situation and are directed against very specific theological fronts with which evangelical truth had to contend. It is understandable that the language and methods of confessional theology should have drawn upon the philosophical and theological means of expression which a particular environment had to offer. This fact by no means calls the binding character of the confessional statements into question. The validity of the decisions taken in the confessions is recognized and affirmed by theology insofar as and because precisely in this decision the truth of revelation becomes apparent. To that extent the confessional decisions of the Lutheran reformation may be characterized as guides pointing to the center of a proper understanding of Scripture, since the theology of the confessions has the same concern as that which must be determinative for contemporary theological thinking, namely, being bound to *solus Christus*, the nerve center of revelation's binding claim upon theology. In its content and its intention theological work is bound confessionally when it is able to give new expression to the theological striving of the confessions, in that it makes

the confessional decision of the Reformation its own, all the while referring back to the scriptural witness.

These reflections have served to make clear that the freedom of theology in its intellectual expressions corresponds to the fact that it is bound to its subject. But this freedom does not at all imply arbitrariness in the pursuit of theology. The fact that theology is bound to its subject demands rather that theology take seriously the significance of the intellectual tools it is to employ. It cannot be denied that in theory intellectual equipment may vary from age to age. Theology's concepts and terminology, or its methodology, cannot therefore be absolute. But, again, this is not to say that it is immaterial *what* intellectual tools are employed. The question of whether the means of intellectual expression of a particular age actually lend themselves to the task of theology is extremely important. Theology must therefore always be asking whether these concepts and means of expression are adapted to the statements of revelation and, furthermore, whether the methods to be employed are adequate. At this point the question of the legitimacy and the limits of historico-critical methods of research becomes acute. It is interesting that the New Testament itself undertook a "demythologizing" of the *heilsgeschichtliche* concepts which it had at hand, such as "Logos," "Soter," "Kyrios," "lamb of God," "high priest," etc.; in so doing it gave new content to these concepts—which were conditioned by that particular age—and restated them in concrete terms that were new, genuine and appropriate to revelation. The theological examination of ideas and concepts to see whether they accord with the subject matter of the reality of revelation, or whether they darken and obscure it, is therefore of crucial importance. This task makes clear that the "eclectic" method, with its striving to make the most of the best terminology available, is prohibited.

In this context we must still say a word on the problem of theological methodology. In principle it depends upon what premises are normative for theological thinking. It is the question of the "predisposing factor" of theology which determines the course of the theological work which follows. For this reason it is precisely theology's effort to make clear that it is bound in its pre-suppositions which will be an index of the nature of its other endeavors. Preceding all theological work is a sort of "pre-decision" for or against the attested fact of revelation. But the theologian does not come to this decision "historically," along the high road of "ascertaining the facts"; understanding of the facts of revelation is dependent rather on given axioms.

When one is speaking about methodology, another factor must receive mention. The radical "otherness" of the event of divine revelation, the fact that it has no real analogy, leads to the theological insight that a "unilinear" theological presentation cannot do justice to the singularity of revelation. The "beam" of divine revelation must be diffracted in the prism of the world of space and time. Therefore the use of paradoxical, dialectical statements must be viewed, in principle, as a methodology proper to theology's subject if one



wishes to bring out the uniqueness and otherness of the knowledge of revelation.

We might summarize these considerations as follows: Theological perfection is impossible since the intellectual expression of theology always recalls, of necessity, theology's relativity and its limitations. Here too "we see in a mirror dimly" (1 Cor. 13 : 12). The fragmentariness of theology is a sign that theology is not a *theologia gloriae* but a *theologia viatorum*.

Despite the meanness of its exterior a theology bound to revelation does not live in resignation but in the confidence that its imperfect work is also being led to fulfilment. Theology must therefore be in "movement." A "dynamic theology" is one that turns itself to the center of revelation and from there moves out again to the periphery of theological expression. But in that theology also keeps its eyes focused upon the goal—perfected theological knowledge—theological work receives an eschatological dimension and awaits the time when the Lord himself, as we behold him "face to face," will bring our theological knowledge to fulfillment.

### By Grace

Theology is bound and theology is free—these words describe the dialectic of theological existence. Theology knows it is continually being called into question, first, by the attack of the world in the form of reason, of history and of psychology. Therefore theology itself shares in the scandal of the message of revelation. But theology is also menaced by its own human limitations and impotence so that it knows that it too shares in unbelief and doubt, in error and heresy.

Theology can therefore have no other existence than that of the justified sinner. Theology lives *sola gratia*, by the *justificatio impiorum*; the forgiveness of sins is the daily, inner "enabling act" of theological study. Therefore "to pursue theology" means to be involved incessantly in the decision for the revelation of God which confronts us in the living Lord Jesus Christ.

# FROM THE WORK OF THE LUTHERAN WORLD FEDERATION AND THE ECUMENICAL WORLD

## GENEVA DIARY

### Visit to Warsaw

*The rededication of Holy Trinity Lutheran Church in Warsaw on June 22nd was an occasion for us to worship with the congregation in Warsaw and many laity and clergy from various parts of Poland. Many people had traveled miles to attend this event and to participate in worship and to hear messages from various church leaders. It was a glorious day for Protestants of Poland to be able to attend this memorable event and to rededicate this building—one of the largest of its kind in Europe. After so many years since it had been destroyed by bombing and further years waiting for it to be restored it became a symbol of the life of our church as it struggles for its existence in a country like Poland. Repairs on the building were started after the war and continued to a degree under the government, which had taken it over. Then, in the last few years, with the building once more under church ownership, the task was completed, and it now stands as a renewed building and, we hope also, as a symbol of the renewed faith and action of the Lutherans of Poland.*

*The event also made it possible for many churchmen from outside Poland to meet with their friends. This was particularly true of the representatives from the Baltic churches, Czechoslovakia, East and West Germany and those from France, Italy, Holland, Scandinavia and the U.S.A. It had been many years since such a representative group had assembled in Poland to meet with their friends in the churches there. Most of the program, apart from the dedication, was sponsored by the Polish Ecumenical Council which has been organized and developed in the last few years, and which is also the agency through which the LWF and the WCC channel their help to these groups. Every such action gives added opportunity for better personal contacts with churchmen from our Eastern European churches. It was therefore a great pleasure to converse again with our friends in this area and to learn to know more intimately the situation which our churches face. It became more and more evident that it is impossible to generalize on the situation of these churches, as it varies so considerably from one country to the next. One thing is obvious, of course, and that is that the church is alive and functioning and that pastors and people are still loyal to the Christian faith, according to the traditions out of which they come. Equally obvious is the fact that all of the friends have their particular and special problems in relation to the churches under which they work and the particular economic and social situations in which they find themselves. It*



*was, therefore, a fine opportunity to reestablish contacts and friendships which have been established through the years.*

## **Hungary**

*The whole Lutheran world, together with vast numbers of other churches, has watched with keen interest the situation of our Lutheran church in Hungary. It has long been obvious that the pressures upon the leaders of the Lutheran church in Hungary, particularly Bishop Ordass, would climax in his removal, not only as the leading bishop, but also as bishop of his diocese. Through the news reaching us from the church press and the secular press we were disappointed to learn that the government has now declared that Ordass was not legally elected as bishop of the southern diocese, at the same time pointing out that Bishop Deszery was still the legal head of that church. This action on the part of the state authorities at the request of the synodical council of the southern diocese completes the removal of our friend Ordass. This is the second time that he has been deposed as bishop and, for the moment, marks the end of his leadership of this church. From the reports reaching us it is difficult to ascertain in what way Bishop Ordass will be able to function or serve. We have no indication as yet to what extent he will be able to maintain himself financially and what type of work he can engage in.*

*All of us are aware that there have been criticisms of the LWF, especially its leaders, because of the influence we are supposed to have wielded in the decisions that Ordass made these months, as he resisted this pressure. Obviously this is untrue. It was clear to many of us very soon after we were able to contact him and the government that there would be an inevitable clash on the principles by which he worked and lived and the aims and purposes of the state authorities dealing with religious questions. There was never any pressure or advice given to Ordass by the LWF either in writing or in person during these months. All negotiations were carried on with the consent and understanding of the Ministry of Religious Affairs. We have constantly assured our friends in Hungary that there was a keen interest and concern on the part of our member churches all around the world for our brethren in this church. This was made concrete in the early efforts to aid people in Hungary with relief goods and supplies and also through cash gifts. All of these efforts were made public and the government was fully informed about our plans and intentions. The LWF has at no time attempted to interfere or to influence the decisions of the Hungarian church leaders and people. It has strictly observed the principle that the church has a right to select its own leaders and to organize its own life without any pressure or influence from the outside.*

## **Youth Leaders Meet**

*In early July there will be a meeting of youth leaders from various churches in many countries, who are coming together to discuss the place of youth work in the program of our Federation. This meeting is a result of several years of exchange and contact*

*that have grown up in connection with the various assemblies both in Hannover and Minneapolis and through the desire of several pastors and youth leaders in Europe and America. The efforts to serve the needs of youth were emphasized in the rather large-scale exchange that took place during the summer of 1957, when the American youth groups took the initiative in inviting more than 70 young people to come to the U.S.A. for three months to visit congregations and youth camps, participate in Bible study work, observe congregational activity, etc. Out of this exchange came the plea for a meeting of the youth leaders, in order to make further plans for the continuation of exchange and contacts among youth also after the Assembly. Youth work has been included in the activities of the Commission on Stewardship and Congregational life under the assumption that the LWF wanted to emphasize the total approach to its members, through the congregation as a whole, rather than through parts and fragments of the same. The test for the future will be whether or not to continue along the lines laid down by the Executive Committee or whether we should now, as a confessional body, begin to put youth work into a special category, on an international scale, with its own department and executive secretary. These questions will be faced honestly and openly at the meeting with the youth leaders, with recommendations from this group then going to the commission meeting in Göteborg the second week in July. Every pastor and churchman of course recognizes the validity of a special program for youth and the importance of that activity in the life of the church. The questions on the other side of the ledger are mainly practical, namely, Is this the best channel and most reasonable use of personnel and money in meeting this particular need? The decision will need to come from thorough consultation and study and a careful analysis of the objectives to be achieved in such a program. Furthermore, one must put this question in the context of the total work of the Federation as to whether or not the time has come for us to expand to the point where we will add bureaus and departments as such programs seem to demand it; and furthermore whether or not our member churches are ready for such expansion, in view of the varying needs and circumstances within our church.*

CARL E. LUND-QUIST



## Commission on Education

### Report, 1952-57

As a result of a suggestion from the Norwegian National Committee in 1951, the Executive Committee of the LWF established the Commission on Education during the Hannover Assembly in 1952. The commission consists of six members. During the 1952-1957 period these members were Professor Kurt Frör, Germany; Bishop Martti Simojoki, Finland; Rev. Karimuda Sitompul, Indonesia; Rev. Lael Westberg, U.S.A.; Frau Christiana Zerbst, Austria; Rector Bjarne Hareide, Norway, chairman.

Two general objectives were given the commission:

- (1) To study the subject of education as it relates to the church, home and society and to the Christian instruction of children, youth and adults.
- (2) To assist the member churches in an exchange of ideas and materials on the subject of education.

The commission has tried to reach these objectives by means of conferences, joint studies and an exchange of ideas through correspondence.

Lack of money has to some extent hindered the work of the commission. When the commission was appointed the Executive Committee informed it that most of the work would have to be carried on through correspondence. This past five-year period has shown us that such a restriction makes our work both difficult and ineffective. There must be actual person-to-person communication between the churches if the educational work is to progress.

Fortunately, sufficient funds were allocated to make possible the following meetings:

### I. Commission Meetings

*Berlin, April, 1953*

The first of the commission's meetings was held in connection with a North European conference on Christian education. All European members of the commission, with the exception of the Finnish representative, were in attendance. The most obvious tasks of the commission were pointed out and with this orientation the commission began its work.

*Brumunddal, Norway, April, 1955*

This second meeting was arranged not only as a commission meeting but also as a study conference. Commission members presented reports on the studies which had been assigned at its first meeting in Berlin.

*St. Olaf College, Northfield, Minnesota, U.S.A., August, 1957*

The third meeting of the commission was held in the beginning of August of last year. At this meeting the program for the next period, 1957-1962, was discussed.

### II. Conferences

Because of the lack of funds it has not been possible to arrange education conferences on international bases. Instead, the commission has held national and regional conferences.

Upon application to the Nordic-German Convention, which each year is held in Germany or in one of the Scandinavian countries, the commission has twice held conferences on Christian education where Scandinavian and East German pastors and teachers have had the opportunity to discuss important educational problems. One of these meetings was held in Berlin in 1953; the other in Greifswald, Pomerania, in 1957.

These two conferences have given encouragement to catechists who are working under difficult conditions. The conferences have also opened the eyes of other nations to the problems with which our brethren in East Germany are wrestling.

In April, 1955, a seminar for pastors and teachers in Norway was held in connection with the Commission on Education meeting. The commission members participated as lecturers. The seminar was well attended and interest was high.

The Finnish Institute of Christian Education invited the other Scandinavian institutes and representatives from the Lutheran World Federation national committees to a conference in Helsinki in September of 1956. The chairman and vice chairman of the commission participated as lecturers.

The above mentioned conferences have dealt with various central subjects concerning Christian education and have encouraged interest in and responsibility for this part of the church's work.

Finally, the U.S.A. Lutheran Intersynodical Committee on Parish Education, at the

invitation of the commission, held a seminar from August 5 to 9, 1957, on the subject "The Family and Christian Education," at St. Olaf College, Northfield, Minnesota. Sixty-five persons from the United States and other countries—including the members of the commission—were in attendance.

### III. The Study Program

Besides the study work done at the various conferences and seminars, the commission members decided to concentrate on one special field, namely, "The Responsibility of the Family for Christian Education." The reason for this is obvious. Education begins in the home. It is the institution of the home, therefore, which has the first responsibility for education. That is why the responsibility of the church also starts here. The church is specially responsible for all children and parents which it meets at the baptismal font. The Lutheran state churches and national churches are here introduced to gigantic and unsolved tasks.

The study program was planned so that the commission members, at the first meeting in 1955, each presented a paper dealing with one part of the topic. After discussing the various parts of the topic at this first meeting the papers were sent to our contact persons for educational matters in the member churches. The subject was studied by the churches for one year and their comments and conclusions were returned to the chairman of the commission who had been charged with the task of undertaking the final editorship. However the results of the member churches' studies were rather scanty. The commission, therefore, called Ivar Asheim of Norway, who was studying under a scholarship, to make a study of the subject in the light of the reports from the churches as well as on the basis of additional research in the field of education and theology.

The result of the entire study program is the commission's study document, "The Responsibility of the Family for Christian Education," which the delegates to the Minneapolis Assembly all received. As a commission we tried to give a fundamental presentation of the Lutheran view on the family and education.

The commission also wished to study the question of mixed marriages. The minority churches in predominantly Roman Catholic countries are greatly wronged because of the

claims laid by the Roman Catholic Church to the children of such marriages. According to one report some congregations are losing up to 80 per cent of their accessions as a result of mixed marriages. Many minority churches are suffering because of this Roman Catholic pressure. The commission will continue to observe this problem.\*

One of the most important tasks which lies ahead of the commission is to procure definite knowledge of the educational status in the various member churches. The commission first tried to obtain this information through a questionnaire sent to the churches in 1954. We received a few replies. It is quite impossible to undertake a reliable analysis on the basis of questionnaires. Only personal contact and personal reports will give the commission sufficient knowledge to make it possible for us to give educational assistance to the member churches.

### IV. The Exchange Programs

In the educational field we need exchange of persons, ideas and materials; perhaps this is needed more in education than in any other area of the church's work. It is, for instance, much easier for the theologians to follow the theology of other member churches. Most theologians have the necessary knowledge of language to make communication easy. Teachers and parents, on the other hand, must have the material from another country not only translated but often converted into an intelligible vocabulary.

The exchange program, therefore, should have priority in the Commission on Education. This has not been the case in the first five-year period. Financial limitations have been an obstacle here too. Through the various conferences on regional and national bases there has been some exchange of both ideas and persons. However the conferences have been held only in Germany and the North European countries and in the U.S.A. The commission has pointed out that the churches of Asia, Africa, South America and the minority churches of Europe are in the most urgent need of help. So far we have not succeeded in contacting Africa, Asia and South America. To do this will be one of our main aims for the next five-year period.

Under the auspices of the commission, Professor Kurt Frör of Erlangen, Germany,

\* See additional note at the end of this report.



completed a lecture tour to the Scandinavian countries and Finland, visiting the universities in Aarhus, Oslo, Aabo and Helsinki and conducting lectures for pastors, teachers and those responsible for catechetical work.

In order to survey the situation in regard to educational materials, the commission gathered the textbooks and handbooks most used in the Lutheran churches and established a library called "The Lutheran Library of Education." This library is temporarily housed at the office of the Institute of Christian Education in Oslo. Much valuable literature has been assembled there, presently about 300 volumes. The churches which have the best material, will, because of the library, be able to help other churches with ideas and insights.

### Conclusion

The work of the Commission on Education has above all taught us this: Christian education (the catechumenate) is the foundation work in the church. If the foundation fails, the building cannot stand. Secularization is eating its way into our homes and schools. Technical culture with its materialistic principles is winning the masses and is growing to be the strongest motivation for education today. The church must be more earnest regarding its baptismal obligations. It must give attention, time, money and its best thinkers to bring help to parents, to workers among children, to Sunday School and other church school teachers, to leaders of youth and to all who instruct our candidates for confirmation. Christian education (the catechumenate) needs to be revitalized, renewed, extended. The church must place its education program in the main stream of its life.

#### *Additional note on mixed marriages*

The study on mixed marriages is prompted by the reports of minority church members that there is infringement on human rights of marriage. The commission feels itself involved because of Christian education problems associated with the offspring of such unions.

The purpose of the proposed study is to provide facts by which the reports of infringement could be evaluated. Should it be found that the reports are valid, the results of the

study are to be made available to the Commission on International Affairs.

### *Future Plans*

The European members of the commission meet at Sigtuna from July 28 to August 3. In this session the commission is going to discuss ways of carrying out the program for 1958-1962. It proposes national or regional conferences on confirmation in 1959, a seminar of educational experts in 1960 or 1961, scholarships for studies leading to a study document on the question of confirmation. The second part of the commission meeting in Sigtuna is scheduled to be a joint conference with experts from the Commission on World Mission. Reports will be given on educational problems in various fields. The two commissions will also discuss areas and methods of cooperation in Christian education.

The members of the Commission on Education during the present period are Mr. Bjarne Hareide, chairman; Professor Kurt Frör; Mr. Razanajohary, Madagascar; the Rt. Rev. Martti Simojoki; the Rev. Lael H. Westberg; and Oberlandeskirchenrat Dr. Samuel Kleemann, Germany.

BJARNE HAREIDE

## *World Service*

### **Ministry in the Middle East: Augusta Victoria Hospital**

The huge building of the Kaiserin Augusta Victoria Stiftung on the Mount of Olives has long been a prominent landmark in the holy city of Jerusalem. It is unique in its style and structure, and can be seen from all points of the compass all over the country. Since it stands on the highest hill near Jerusalem it, together with the belfry of the Russian Orthodox church, are the first landmarks that one sees, no matter from what direction one approaches the Holy City, whether from the coast of the Mediterranean or east of the Jordan River, or from Nablus to the north or the hills of Bethlehem to the south.

This imposing structure has had a short but very hectic history. It began with Kaiser Wilhelm II and Kaiserin Augusta Victoria, who while visiting the Holy City in 1898 expressed the wish to own property on the sacred hill of the Mount of Olives. The Turkish caliph Abdul Hamid decreed that this imperial wish should be granted, and a subscription was then started in Germany towards the erection of the present building. The appeal for funds met with generous response and the Augusta Victoria Stiftung was built along the lines of a huge Wagnerian castle, with elaborately decorated festival and reception halls and a most beautiful chapel. It was dedicated in 1910 by Prince Eitel Fritz, ostensibly as a home for deaconesses and other missionaries, although ordinary travelers could stay there as well.

In 1911 a great storm blew the roof off, and it took two years to rebuild the enormous roof, with huge timbers and tile roofing imported from Germany for the purpose.

Before full use could be made of the institution, however, the first world war started, and the building became the headquarters of the Fourth Turkish Army under Jamal Pasha and his ally, the German commanding officer.

In 1917 Jerusalem was captured by the British army under General Allenby, who established the offices of the Occupied Enemy Territory Administration in the edifice. In 1920, when civil mandatory government was established, the High Commissioner made it his Government House and General Secretariat, and so it remained until 1927, when a great earthquake damaged the building heavily; part of the high tower came down and it was necessary to vacate the building. It was slowly put to rights again, but remained unused for years. Around 1939 plans were afoot to use the building as a deaconesses' hospital operated under the auspices of the German Kaiserswerth deaconess society, but the advent of World War II frustrated these plans. During the second world war the whole compound was used by the British as a general military hospital, and several temporary barracks were erected in the spacious grounds around the main building.

In 1947 the whole compound was handed over to Dr. Edwin Moll, who was not only handling the property of the German churches but was also representing the Lutheran World Federation.

I might insert here that since the compound of the Stiftung is situated on that part of the Mount of Olives adjacent to the Mount Scopus area, which includes the Hebrew University and the Hadassa Hospital, the whole area is considered a demilitarized zone. According to the terms of the Mount Scopus agreement the whole section forms a small island in the Arab part of Jerusalem (Jordan) under the jurisdiction of the Mixed Armistice Commission. The hospital therefore flies the U.N. flag.

When the Palestine war broke out in May, 1948, the building was again used as a hospital by the International Red Cross to treat the multitude of Arab refugees who had fled their homes and country. In May, 1950, the problem of the Arab refugees was handed over to the United Nations Relief and Works Agency (UNRWA). An agreement was made thereafter whereby Lutheran World Federation would operate the hospital with subsidies from UNRWA. A 400-bed hospital was equipped, and 12 Arab doctors and a great number of Palestinian refugee nurses and other workers were employed.

Just a few months ago another chapter was added to Augusta Victoria's hectic history when a serious fire broke out. We met with wonderful response from our large staff in fighting the conflagration and from the Jordanian authorities, so that it was brought under control and did not seriously curtail our medical work.

### High Medical Standards

About half of the beds are in the main building and the remainder are distributed among the various barracks. There are medical, surgical and children's wards, a department of gynecology and obstetrics, a ward for infectious diseases and a section for TB patients. This latter section has recently been closed and the patients removed to the sanatorium at Nablus. The hospital is fully equipped with two operating theaters, a delivery room, a large X-ray department, a laboratory and a pharmacy.

Of the 345 beds now available, 310 are used exclusively as free beds for the refugees. Referrals are made by the UNRWA doctors in the various refugee camps in West Jordan and are transported to the hospital by UNRWA ambulances.

The UNRWA subsidy amounts to about \$225,000 annually, plus foodstuffs, medicines,



fuel and hospital equipment with a monetary value of approximately \$60,000.

The LWF supplements this subsidy with additional funds, foodstuffs and medicines. It pays the salary of the director and a few other employees; the building it receives rent-free.

The general administration is in the hands of the writer, who is Senior Representative of the LWF in the Middle East. At present Mr. Sture Persson, from Sweden, is the director of the hospital; he is assisted in its administration by Dr. George Farah, the medical director, who is also responsible for the administration of LWF's medical work in Jordan.

These two men, in consultation with the Field Health Officer of UNRWA, lay down the medical policy of the hospital.

The doctors heading the sections are of the highest caliber and the hospital has for years enjoyed the reputation of a high medical standard, so much so that several universities allow their medical students to spend their years of internship in the hospital.

There are also 30 staff nurses, 70 practical and aid nurses (of both sexes), headed by a Danish Matron, Sister Julie Kall. In addition to these there are 150 employees taking care of the various non-medical aspects of the institution.

Operated in connection with the hospital is a nurses' training school, a joint effort of LWF and UNRWA. The training course lasts three years. The present capacity of the school is 36 students; these board and lodge with the other nurses of the hospital, in an old, dilapidated barrack called the "Nurses Home." The classes are held in another small barrack. Their practical training, however, is conducted in the hospital building itself.

Several of the staff nurses now working in the hospital are graduates of this school. These graduates are fully recognized by the Jordanian government, which issues their diplomas.

### Vocational Schools

Two other worthy and sorely needed undertakings are also housed in separate buildings in the vicinity of the hospital: The Lutheran Trades Schools and The Lutheran Home for the Blind. The Trades Schools comprise blacksmith, carpenter and shoe shops. At present 43 apprentices are learning trades

in these workshops under able and devoted craftsmen; upon the successful completion of their three years' apprenticeship they are given a certificate of graduation. Most of the apprentices are refugee boys, and many of them are orphans or half-orphans. After graduation these skilled youngsters are much sought after, in Jordan as well as in the neighboring Arab countries. It is pleasant to note how these young men, who would otherwise have been idle street loiterers, now become useful citizens, supporting themselves and their families.

The Lutheran Home for the Blind consists of an elementary school for the young and a Blind Workshop for the elderly blind, who are here taught a profession to prevent them from living as beggars on the street. Braille is used in teaching both Arabic and English, as well as arithmetic and the Scriptures. The blind apprentices are also given a diploma after three years of training.

In general, there is an acute shortage of hospital space in Jerusalem, and one dreads to think of what would have happened to the Palestinian refugees had this large hospital not been established. At the beginning, the United Nations Relief and Works Agency was given a temporary mandate from year to year, but in 1955 this was extended to five years. The position of the hospital became more stable, therefore, and plans were laid for a longer period.

But now as the year 1960 approaches the continuance of UNRWA work again hangs in the balance. It is true that the solution of the Palestine problem and that of the Palestine Arab refugees is a political one. However, both the relief and the medical aid to these poor and needy people must continue until a final solution is found. The finances of UNRWA did not look too bright at the end of 1957, but thanks to the magnificent efforts of the director, Mr. Henry Labouisse (who has now resigned), things have become brighter in 1958.

Nevertheless, the possibility has to be faced that UNRWA may gradually have to decrease its scope of work, not only in its rehabilitation and educational programs but also in the medical field. The leaders of the Lutheran World Federation have been made aware of these possibilities, and although we are in hopes that work may continue unhampered, yet we feel that an alternative plan has to be prepared well in advance, so as to be ready to meet the emergency if it comes.

We hope that both our relief work and our medical aid may continue, because the great need will still be there, even when the Palestine problem is solved.

At present the greater part of LWF relief goes to refugees, especially in the distribution of clothing and allied projects, but a good part of the relief also goes to very needy people in West Jordan and especially to the inhabitants of the hundreds of border villages, who are in a way even poorer than the refugees themselves, inasmuch as they do not receive UNRWA rations and other services. In the strictest sense of the word, they are not bonafide refugees—as the U.N. defines these in this present instance—but they have lost their lands and wells and livelihood and have no prospect but to sit, contemplating their condition, on the arbitrary borderline established by the armistice.

### A Mobile Clinic

The seven medical clinics run by LWF in Jerusalem, Bethany, Hebron, Beit Jala (in the neighborhood of Bethlehem), Taybeh, Beit Sahour and Bir Zeit, cater to the needy populace of the country as well as to the refugees, irrespective of color, race or creed. Recently we have been fortunate in being able to establish mobile clinical work in the border villages for people who have had no medical assistance available before. This work is still rudimentary, however, because we are using a British army ambulance which is at least twenty years old and which we have remodeled in our Trades Schools to do service as our first mobile clinic. But the scope for this kind of work is very great, and we are hoping to expand this pioneer work in the near future.

It gives me great pleasure to quote here a letter which we received from His Worship, the Mayor of Jerusalem:

#### Greetings.

I received your letter dated 28th January 1958 containing the number of persons treated in the Medical Clinics of the LWF during 1957. These statistics point to the great activity and sacrifice of the Federation in serving humanity.

What draws our special attention and appreciation is the Mobile Clinic, which certainly extends excellent and valuable services to the patients, in that it is saving them the troubles of transport in reaching the clinics, which are often far from them.

I thank you heartily for the extensive humanitarian activities which the LWF is

undertaking, and ask you to share these thanks with all those, who take a part in helping you materially and ideally towards the success of your projects, wishing you the best of progress.

Yours sincerely,  
Rawhi el Khatib  
Mayor of Jerusalem

The future of Augusta Victoria Hospital is a great problem. When the mandate for UNRWA goes out of existence in July, 1960, the position of our work on the Mount of Olives will probably change considerably, not least from the financial point of view. The UNRWA subsidy for the hospital is considerable. The LWF-WS is now considering plans for that new situation.

We need the prayers and whole-hearted support of all Lutheran circles and individuals for the realization of this goal.

AXEL CHRISTENSEN

## Exchange Program

### A Qualified Ministry for the Indigenous Churches in Asia and Africa

#### Some Comments on Study Abroad

A common concern of the churches in Europe and North America is how to assist in the growth of the indigenous churches in Asia and Africa. These churches are at a crucial stage of their life. Churchmen of these parts of the world also are concerned as to how the indigenous churches are to grow and be effective in their own particular environments. So far, from both sides—churches in Europe and North America and churches in Asia and Africa—supply of a qualified ministry seems to be the answer to the above question. From a practical point of view this answer is sound. A qualified and dedicated ministry will certainly be an asset to the growing indigenous churches. But theoretically a qualified ministry coming from Europe and North America for the churches in Asia and Africa is a contradiction in terms. For how can one build an indigenous church in Asia and Africa using men and women trained on foreign soil? Or, can the churches



in Europe and America help build the indigenous churches in other parts of the world? Or, can the Christians of Asia and Africa even help build the indigenous churches?

Indigenous growth when helped by forces from within or without does not remain indigenous. It becomes something artificial and foreign in its nature. For indigenous growth is by definition a natural process in the life of the churches. It is a coming-into-being of a phenomenon which has its root and marrow in the life and thought of a people at a particular time and place. This indigenous church cannot be helped either by people of that church themselves or by anyone from outside. It certainly can be hindered by both the native and the foreigner. So theoretically all that can be done is that no one should stand in the way of indigenization of churches. This does not at all mean an indifferent and a passive attitude on both sides to the whole problem. But it certainly means patience, careful planning and implementation of the whole process by all of us, acting together as the family of God. We are involved in a paradoxical situation: we cannot help build an indigenous church, yet it has to be built in and through the men and women of East and West. We are compelled to act on the matter before us.

This introductory remark applies to the Protestant church as a whole. But we cannot talk only in general terms. For whether we like it or not we belong to a particular segment of the Protestant church. So as Lutherans we have to pin down the general thesis and to attempt to look at the problem in its light. The developing of a qualified ministry for indigenous churches in Asia and Africa has a crucial significance for the Lutheran churches in the world. It is crucial because what we are doing today in this area will, in about half a century, be reflected in the life and thought of the churches in Asia and Africa in a concrete way. Let us try to analyze what we are doing along this line as members of the Lutheran church. In this article we will attempt to evaluate our present programs and to make some constructive suggestions for a satisfactory implementation of them.

### Where We Have Failed

Within the Lutheran fold there are many stories to tell about the efforts to help the indigenous churches in Asia and Africa to

grow through a qualified ministry. We might recall some exceptional cases where these efforts have prospered singularly. We are certainly thankful for those instances where our foreign study programs have succeeded in making a substantial contribution to the development of a qualified ministry. But as a whole the situation seems to be quite unsatisfactory and in some cases distressing.

To substantiate the above remarks we should bear in mind the following facts:

(1) We have spent money and energy on some persons who have betrayed the cause of the church by not abiding by the conditions which had been laid down. Either the candidate never returned to his own church for service, in which case he or she has completely ignored the church and our efforts. Or, the candidate returned to his church but he could no longer fit in with the pattern of life in the church. So he either became a hindrance to the growth of the indigenous church or he entirely isolated himself from the active life and work of the church and so was never used to further the growth of that life.

(2) The sending bodies—all of us in Asia and Africa—have not been faithful in our stewardship. We have not exercised our duties and responsibilities rightly in this matter of obtaining a qualified ministry for our churches. Most often our failure has been for two basic reasons. First, we have sinned against our Lord and against one another by not dealing with the matter of selection of candidates in fairness and honesty. Favoritism and easy-going methods have always dominated us. Second, in some sense or other we have played church politics even in this grave task of selecting candidates for a qualified ministry. This is a sad story but nevertheless true, in many cases. Here we have to judge ourselves before the presence of the living God. We have failed to make clear to the candidate the conditions under which he or she would have to carry on the training. Either in terms of the institution to which the candidate is sent, or in terms of his or her particular interest, we have not bothered ourselves too much. In fact we have been fairly indifferent to these matters. Both for the candidate and for the sending bodies in Asia and Africa, foreign study has become an ecclesiastical fashion.

(3) The receiving bodies are ignorant of many important facts. The type of student,



the nature of the needs in the churches, the kind of training necessary for the candidate, and so on, have been of very little significance to the receiving bodies. Out of generosity and Christian concern they stretch out their arms to accept the students from Asia and Africa. But unfortunately they do not take the program seriously enough, and so they too are failing to fulfill their duties and responsibilities adequately in this matter. For them, it has become a matter of pride and a certain honor to be able to entertain their fellow Christians from other parts of the world for a year or two. Among the receiving bodies in Europe and America, to have a foreign student on one's seminary, college or university campus has become a regular fashion. (It is certainly true in America.) It is a pity that neither the candidate, the sending body nor the receiving body is quite aware of the acuteness of the problem.

In what we say, we do not claim to give any new insights on the matter. But we do hope to set some things down which are in the air, providing one point of view and hoping that others will express theirs.

We know that there are limited choices before us for the preparation of a qualified ministry for the indigenous churches in Asia and Africa. As good Lutherans, we look to Germany and its places of higher learning for our purpose. Next, our eyes turn to Lutheran and non-Lutheran institutions of higher learning in the United States. Then, there are a few places in the Scandinavian countries where we can send our candidates for further study. Some places in England or Switzerland and a few other places on the continent of Europe may come to mind. Within these limited possibilities we have to implement our program. We wish that there could be some other places in Asia and Africa themselves for such a program. But that is not possible until the fairly distant future. Within these possibilities let us see what can be accomplished for the purpose at hand.

### Nature of Training

We mentioned above that there is uncertainty at present as to the nature of the training we would like to provide for our candidates. We seem to be unclear as to the type of training necessary and suitable for the future ministers in the indigenous churches in Asia and Africa. This is due mainly to our blindness to the exact needs

of the indigenous churches. We have not seriously analyzed the problems and the potentialities of these churches. A study of their need would certainly help clarify many of our problems. Even without previous study of the needs, on the basis of our general knowledge of the situations in these churches, we would venture to propose the following types of study programs:

#### *Short-term training*

By "short-term training" we do not mean to refer only to the short duration of the study period. Rather it would include at least the following factors:

(a) That the period of training be limited to one or two years.

(b) In view of this short period of time available, a special study program should be followed by the candidate.

(c) This study project should be correlated with the immediate and pressing problems and needs of the candidate's church (e.g., production of materials for religious education in the church, church magazine editorial work, etc.). This would not, however, exclude the study of any vital theological problem of interest to the candidate, one related to the situation in the church he comes from. For instance, he could make a special study on the relation between the Christian faith and non-Christian religion, ethics and society, or church and state.

(d) Because it is short term training, practical acquaintance with the life and work of the churches among which the candidate studies should be emphasized. A planned program of visitation and participation in the interest field of the candidate should be organized. This is very important because only a trained eye can observe the right things, and only a planned program will bring the greatest returns to the candidate. Within the short time at his disposal, selectivity even in this area is of the utmost importance. The situation in his own church should be kept in mind. For example, he could spend years observing the different types of organizations in the American congregations. Yet it might be a great waste of time for the student in some respects, for the congregations in Asia and Africa are not broken into small segments and they should not be artificially made so in view of one's observation of American church life.

(e) Such short-term training would serve to refresh and revitalize the student after



some years of strenuous service. It would be very enlightening for him to acquaint himself with the general trends in the ecumenical life and thought of the church and in society and the world in general.

(f) A short term of training would enrich the student and the two churches considerably. The trainee would serve as a link between the two churches, the receiving body being enriched by the Christian life and faith of the churches in Asia or in Africa, as manifested in the student, and they in turn profiting, through the student, from the life and faith of the receiving body.

(g) Lastly, short-term training may or may not lead to a degree program for the candidate. But in any case a degree or a diploma of some kind would be an asset both to the student and the indigenous church, particularly in view of the non-Christian environment of the churches in Asia and Africa.

#### *Long-term training and research*

An indigenous church necessarily implies an indigenous expression of Christian faith and life. Today we have come to a stage in the history of the churches in Asia and Africa where they can no longer grow or even retain what they have as long as they have their roots in shallow ground. The faith and life of these churches must be rooted both in the living Word and in the soil in which the Word of God has to grow and bear fruit. This demands a deeper study and investigation of the implications of Christian faith by the Christians of these parts of the world for and by themselves. A church cannot be a church unless the faith she adheres to becomes her very life blood, rather than an outer garment. So we suggest that in addition to the immediate needs of these churches, there are others awaiting our serious attention, long-range needs, deeper needs, which we must now make plans to meet if the indigenous churches are to be rooted and grounded in faith under the power and guidance of the Holy Spirit.

A long-term training and research program would involve, above all, strenuous study and research during the time the student is abroad. The main purpose would be to investigate and understand the deeper implications of Christian faith rather than to make observations of the various contemporary expressions of that faith. This would entail the following:

(a) That the student spend a fairly long period in the foreign land. He as well as the sending and receiving bodies should be very clear on this matter. In some cases the student's stay would have to be extended in view of the amount of work the student is able to do and the requirements he has to meet. It means strenuous effort, with patience and long-suffering on the part of everyone.

(b) The student should be directed towards acquiring the academic equipment necessary for executing the task. This would involve a definite degree program in any suitable institution of higher learning.

(c) In addition some specific research program could be carried on for some years on an advanced level, to meet some particular theological task in the church from which the student comes.

(d) The central emphasis would be upon study and research, yet practical observation and participation in the practical life of the churches in other lands would not be excluded entirely.

(e) For long-term training a careful choice of schools and candidates is a Christian imperative. Even the person or persons under whom such a program is to be carried out should be selected with all seriousness. These considerations are very important because a young theologian may easily be carried away by the whims and fancies of the theological fashions of a particular time and place. If sufficient attention is not given to these factors, the scholar may return home and do damage to the indigenous church rather than contribute to its growth. Take for instance the field of biblical theology. Students in Asia and Africa are commonly not acquainted with higher and lower criticism of the Scriptures. The churches take the Bible as it is; all that the members know is that the Bible is the word of God. It is quite uncertain what this phrase "the Bible is the word of God" means in the dogmatic sense. But one thing is certain: all the Protestant bodies in Asia and Africa, including the Lutherans, interpret the Bible literally. So they are under the sway of a literal biblicalism and not in the power and authority of the word of God. Now, if a student is sent to do his research in biblical studies at a school where it is the fashion to dissect the Scriptures without serious concern for the message they contain, what will be the result? Quite probably the student will become a pagan skeptic about the whole matter of



Christian faith and life. Or send a student to a fundamentalist school with the same orientation toward the Bible as his church back home. What will he derive from his training and research? A genuine understanding of the relationship of the Scriptures and the word of God? No, he will be gripped even more rigidly by the same old rut of literalism, and he will not be equipped to meet the challenge of our day and of his home environment, when he returns. In view of this ambiguous situation in the European and American institutions of higher learning, adequate care must be taken in this matter. A student should go to a school where the teachers and his faculty advisors, while operating with critical-historical tools, still have a deep concern for the gospel of God in Jesus Christ based on the biblical witness. This type of orientation is necessary if the student is to find his way through, with the assistance of the teacher and the guidance of the Holy Spirit. Such an opportunity will bring blessings to the church to which the scholar will be privileged to return and be a humble servant of the Lord.

### Nature of the Candidate

After this attempt at an evaluation of the nature of the training program, the next logical step seems to be a consideration of the types of students we want trained. We should first like to make a general statement. In the interest and well-being of the growing indigenous churches, persons who are immature either spiritually, psychologically or intellectually should not be sent abroad. If possible, we should by all means try our best to avoid sending undergraduates abroad. For one thing, an immature person is not sufficiently rooted in his own culture. Being uprooted at an early stage and placed in a foreign culture brings many religious, social and ideological problems for the student. Undergraduate study in other countries in most cases means alienation of the student from his own cultural heritage. Neither of these serve our purpose in helping the indigenous churches in Asia and Africa. Sending undergraduates abroad means rather a defeat of our purpose in a very concrete way. Let us not play with the gift of God, either in terms of the life of these students or in terms of the means used for training a qualified ministry for the indigenous churches. Ours is a noble task and it should be carried out with the dignity and honor pleasing in the

sight of the Lord of the church and praiseworthy in the eyes of the world.

For short-term training ordained pastors and competent laymen and laywomen can be the candidates. Academic and linguistic ability should be taken into consideration. Whether the person goes to Europe or America, it is imperative that he be equipped to carry on his training in the language of the country. Sufficient attention to these matters before the student is sent abroad will spare us many inconveniences and unnecessary complications.

For the long-term training program much more care should be taken in the choice of students. Theological competency and linguistic ability should be the primary considerations. Mature young pastors and laymen and laywomen with an interest in theology and the church should be sought for this type of training. In making these selections, the sending and receiving bodies make a major decision as to the direction the indigenous churches in Asia and Africa will take. Suppose a candidate is chosen to do research on the relation between church and state. In the eyes of the sending and receiving bodies the person may be intellectually equipped and vocationally fitted for the task. But if he has not the proper perspective and attitude to his own nation and culture, his study will be of little use as far as his own church and state are concerned. He must have a deep concern for the nation under God and should have a sympathetic attitude to the so-called pagan culture around and within the church. Without this kind of orientation, he will create havoc in the church upon his return, and so defeat the whole purpose in sending him. The solutions of the problem of church and state in Europe and America are no solutions to the same problem in Asia and Africa, although they give a clue to the churches in other parts of the world.

Were do we send such students? This is also a crucial question. If we send them to some of our church schools in America, their piety may be preserved but our purpose will be completely defeated. The student must be at a place where there is a genuine concern for his particular study project.

### Organization and Planning

The ambiguity and artificiality that exist between the sending and receiving bodies reflect the inadequacy of our organization



and planning. We feel that the time has come for a house-cleaning. The individual church body or group of churches should give serious thought to the following:

(1) Both in a particular church and on the national level there should be a small committee responsible for planning the advanced study program for their promising students. Though the church councils and church conventions have the ultimate authority, yet an adequate job can be done only by a functioning committee, fully aware of everything that the entire enterprise involves. In the absence of such an arrangement, the study program has suffered.

(2) These small committees should make a serious study and evaluation of the needs of the churches. On the basis of these needs, selection of promising, able and dedicated men and women would be made. Not fashion but facts, and true Christian concern for the edification of the indigenous churches, should be the dominant motif in our planning and program.

(3) Moreover, the sending body should give serious thought to the kind of training the student is capable of, where he can best receive that training, in view of the needs in his church, and what financial and other factors are involved in the undertaking. The sending body should realize that it is dealing with a life, a human being, that the student is not to be disposed of at any place that happens to be available.

We are obliged to say something about the receiving end too. Here too there should be national or regional committees, corresponding to those in the sending body. This committee or these committees could be the same for all the sending bodies, or there could be different ones for different churches in Asia and Africa. In any event, these national or regional committees should be aware of the following factors: (1) They should have as much information on the student as possible, acquired through all the means at their disposal. A mere life history in the application form, or even the mere recommendation of an official body are not enough. Some definite system should be devised to find out enough about the student to assure the receiving body of his eligibility. (2) The need of the particular church in Asia or Africa should be given serious consideration even by the receiving body. (3) The committees should be quite frank about the kind and quality of training their schools and institutions can

offer to the student. (4) The committees, along with the authorities of the school in which the student studies, should be responsible for the life and work of the student while he is in their midst. (5) There should be a vital give-and-take relationship between the sending and receiving bodies.

We can learn much from some of the so-called secular organizations: the Fulbright program, for example, does have national and local bodies in almost every country. We can also learn from our Roman Catholic brethren. Think of the care and caution they exercise in the selection of students for study at the Pontifical Biblical Institute. Can we expect to perform our task efficiently when we do not have an organized and serious concern for it?

Finally, a word about the student is in order. The student and his church must reach a clear understanding about his study and his future obligations. The student should also realize that the same understanding holds for his relation to the receiving body. The student should be aware of the fact that once he has embarked upon his program of study, he is not his own. He cannot do whatever is congenial and beneficial to him personally. Dedication to the interests of his church and his tasks should always predominate. A sincere Christian concern and deep loyalty to the church are of great importance while studying abroad.

## Results

By way of conclusion, let me say that if my evaluations hold, and if we were to implement some of the suggestions I have made, we might achieve some of the following results: (1) The cause of helping the indigenous church could be realized in an efficient way. (2) Both the sending and receiving bodies would be spared some of the unpleasant incidents of the past. (3) The student himself would be able to do his work most efficiently, in a moderately peaceful atmosphere, both in relation to his own church and to the body which takes care of his study and stay.

We cannot close without a word of appreciation to the churches in Europe and America for their deep concern for the genuine growth of indigenous churches in Asia and Africa. The Lutheran World Federation (Department of World Mission), various mission societies on both continents, the youth and women's



organizations and the individual congregations are demonstrating their love and concern for their weaker brethren in other parts of the world in many ways. The churches in Asia and Africa express their deep appreciation and thankfulness for everything that has been done for them. It is sincerely hoped that this program of developing a qualified ministry for the growing indigenous churches in Asia and Africa will continue for a considerable period of time. The one single plea made here is, let us perform this noble task in a more Christian way, with a deeper concern for one another as members of the one family of God in Jesus Christ.

NIRMAL MINZ

## *Announcement of Scholarships*

### **Lutheran World Federation**

The Commission on Theology of the Lutheran World Federation, in cooperation with the Department of Theology, is again offering scholarships for study abroad. These scholarships are given with the purpose of furthering mutual contacts, common growth and understanding among the Lutheran churches of the world by providing the opportunity for a number of able young students of theology to study for a year at a Lutheran educational institution in another country and in addition to acquaint themselves with the situation of the church in the host country. Systems of theological education vary from church to church, and there is a similar diversity in theological research work and its application to the life of the church. This means that the growth of a mutual acquaintance with these differences, which exist despite a common basis of faith, decisively enriches the life and work, especially the theological work, of the individual churches, provided—and this is of decisive importance—that after a student's return home intelligent use is made of the knowledge and experience gained during his stay abroad. In addition, in becoming acquainted with these differences the individual's horizons are broadened considerably, which is of exceptional importance especially for his theological education.

With all this in mind the LWF Commission on Theology a few years ago initiated a scholarship program which has already been described several times in this journal. The scholarships are open to all Lutheran students of theology who pledge themselves to return to their home church for at least five years of service after the completion of their year of study abroad.

#### *Qualifications*

Applicants should have completed their theological education (i.e., those from Germany should have passed their first theological examination; those from Scandinavian countries should have the degree of *teol. cand.*; those from churches with an Anglo-Saxon educational system should possess a B.D. or B.Th. degree; in any case the applicant must produce evidence that he has successfully completed the course of theological training required by his church).

Moreover, the applicant must show by means of certificates and letters of recommendation that his gifts and ability are above average. In addition he needs the consent and full support of his church authorities for his study abroad and the recommendation of his LWF national committee.

Finally, he must show that he has an adequate command of the language of the host country.

The scholarships are thus not to be regarded as a part of the candidate's essential training, but are intended to enable him to acquire special knowledge and experience which the normal course of study does not offer. For this reason scholarships cannot be granted to students who have not yet completed their training, nor can they be granted for study in an applicant's own country or one very similar to it (e.g., there are no scholarships for Americans to study in Canada, or for Germans in Austria). Since, in addition, our scholarships are intended to further exchange of contacts in our Lutheran churches, applications will not be accepted for study at non-Lutheran educational institutions.

As a rule an LWF scholarship provides for a ten-month period of study (two semesters) at a Lutheran theological school. Only in the United States is provision made for the scholarship holder to study for one semester at a seminary and then to spend six months interning in a congregation. The expenses covered by the scholarship include: travel costs from the border of the candidate's home



country to his destination (only in exceptional cases can a grant be made toward the cost of travel within the candidate's own country), the cost of board and lodging for ten months, tuition fees and health and accident insurance (issued according to the terms applicable in the country concerned), a grant for the purchase of theological literature and a monthly allowance of pocket money.

Applications are to be made on the forms provided and must be handed in to the candidate's national committee by January 1, 1959. They will be sent by the national committee to the Department of Theology in Geneva by March 1, 1959, and the final decision on them will be made by a subcommittee of the Commission on Theology. Application forms may be obtained either from one's national committee or from the Department of Theology of the LWF (17 route de Malagnou, Geneva). The department will also be happy to supply further information.

H. H. WEISSGERBER

### World Council of Churches

Scholarships for study abroad are being offered through the Scholarship Committee of the World Council of Churches for the academic year 1959-60 to:

young men and women preparing for full-time Christian service, who have already completed all or most of their basic theological training;

pastors and candidates for the ministry;

persons preparing for other forms of full-time employment in the church or related organizations, provided they fulfill the necessary qualifications.

Scholarships are available for study in European and overseas countries such as Austria, France, Germany, Greece, Italy, the Netherlands, the Scandinavian countries, Switzerland (including the Graduate School of Ecumenical Studies, Bossey), Turkey, United Kingdom, Canada, U.S.A. Applications for study in Africa, Asia, the Near East and other countries will also be considered.

All basic expenses of the students during their period of study abroad are covered by the scholarship. Travel expenses are to be covered, as far as possible, by the students themselves or their churches. The scholarships cover one academic year. Applicants must not be over 30 years of age.

The deadline for submitting applications varies from country to country. Further information may be obtained from the *Scholarship Committee, Department of Inter-Church Aid, World Council of Churches, 17 route de Malagnou, Geneva*. All applications are to be submitted through the national correspondents. The name of the correspondent for the applicant's country may also be obtained by writing the Scholarship Committee, Geneva.

The fellowships for postgraduate study abroad are also available each year. Applicants must not be over 40 years of age. Preference is given to candidates in fields such as evangelism, social ethics and the urgent theological issues of the day. Applications for 1959-60 are to be submitted through national correspondents by the end of April, 1959. Fuller information is available from the Scholarship Committee, Geneva.

# FROM LANDS AND CHURCHES

## Hungary

### A New Crisis for the Lutheran Church of Hungary

The events of recent months in the Lutheran church of Hungary—namely the removal from office of several leading churchmen, especially of the primate of the church and first vice-president of the Lutheran World Federation, Lajos Ordass—have occupied the constituency of the Lutheran churches throughout the world.

Following the first meager press releases, more detailed reports on what has been taking place have gradually been published by the Hungarian church press. Three articles in particular throw light on some interrelated and very instructive factors. "Our Church is at Stake," by Dr. Lajos Vető, appeared in the paper *Lelkipásztor*; part of the article was also disseminated through the German and English news service of the Hungarian church press. Another, entitled "Whither the Lutheran Church?" by Professor Miklos Palfy, appeared in the theological journal *Teológiai Szemle*. And, finally, the speech which Dr. Laszlo Dezserly delivered at the meeting of the church council of the southern ecclesiastical district on June 24, 1958, in which he surveyed the events of recent years and at the same time gave notice of his resignation; it was published in the weekly *Evangelikus Elet*.

Before we attempt to discern any sort of pattern in the events of the past few months, we must go back to the year 1956.

### A Fresh Start

At the end of October, 1956, the then leaders of the Hungarian Lutheran church, namely the two bishops Vető and Dezserly, and the lay inspector of the church, Ernő Mihályfi, resigned their positions. The executive secretary, Karoly Grünvalszky, had already handed in his resignation before the outbreak of the Hungarian revolution.

These resignations marked the conclusion of a development which had started in the somewhat freer political atmosphere engen-

dered by the Communist Party's 20th congress in February, 1956.\*

In the course of the summer and fall a series of pastors' conferences was held which, while maintaining an exemplary fairness and objectivity of tone, yet expressed keen criticism of the leadership of the church. In consequence of this criticism the bishops in office at that time presented at the beginning of October, 1956, a 24-point program which held out prospects of a series of corrections of the mistakes committed in the past eight years. The open and fair atmosphere of the conferences was attested by both the church press of that time and by Dr. Vető himself, who admitted in a section of his article which was not published in English or German that the pastors themselves had "rebuked those of their colleagues" who had "expressed reactionary views," i.e. had introduced political elements into the discussions.

When Bishops Vető and Dezserly then resigned at the end of October, the conditions were created which would assure unhampered development of church life. From 1948 to 1956 there had been areas of church work which had suffered not only under prohibitions on the part of the state, but even more from the attitude of the church leaders. These branches of work were now to be given new impetus. We shall refer here to only two such areas: evangelization and youth work.

### Evangelization

Bishop Zoltán Túróczy has already published an article in this journal on the evangelistic activity of the Lutheran church in Hungary (*Lutheran World*, IV, 1, June, 1957, p. 60 f.). We would not expect Bishop Túróczy to explain that he himself was the most important instrument in bringing about the renewal which this activity engendered, and that this whole work had been decisive in determining the spiritual and intellectual character of Hungarian Lutheranism, particularly in the first years after the second world war.

After 1950, however, this activity was more and more circumscribed, and in some instances completely forbidden. The pastors who were engaged in this work full time were

\*The "de-stalinization" congress. (Translator)



forced by the church authorities to take up parish work, and only persons authorized by the church leaders had permission to preach at all in other congregations. Church institutions which had been used in the service of evangelization work were closed down or used for other purposes. But now under the pressure of the pastors' conferences the church authorities had to give permission already in the summer of 1956 for evangelization campaigns in the congregations, and in 1957 they again came into full swing.

The work comprised parish evangelism campaigns, which as a rule lasted a week and were held in connection with intensive home visitations, and special meetings in church institutions which were again made available for this purpose; in addition there were special retreats for pastors and their wives.

### Education

As is well known, the reason for the arrest and conviction of Bishop Ordass in 1948 was his unwillingness to hand over the church schools to the state (although officially his arrest was based on other, false accusations that were made against him). The agreement which was concluded between the state and the Lutheran church after Ordass' conviction guaranteed to the church compulsory religious instruction in the schools which the state had taken over. But the following year compulsory religious instruction was abolished and all kinds of obstacles were placed in the way of the voluntary religious instruction which the state now guaranteed to the church.

The number of children able to attend religious instruction sank to such an appalling degree that from 1952 to 1955 there were only two pastors in Budapest engaged in this work, whereas before the second world war there were twelve who gave instruction to about 6000 Lutheran children.

The church leaders not only did not put any obstacles in the path of this development, but to some extent they even accelerated it. Thus for example the two high schools which were still guaranteed to the church by the agreement were handed over to the state in the summer of 1952 by the church authorities themselves.

When therefore in the spring of 1957 religious instruction was again permitted in Hungarian schools and a large percentage of the children enrolled for this instruction,

and when in addition confirmation classes were able to begin without hindrance, pastors were often called upon to instruct children of thirteen or fourteen who had never in their life attended classes in religious instruction.

The leaders of the church took energetic steps to meet this need. Special mention should be made of the work on textbooks and the column for youth in the Lutheran church paper, an achievement which may be described as really outstanding.

### Questions of Personnel

After the fresh start the questions of personnel were not always easy to resolve, primarily for practical reasons. Throughout Hungary there was a ban on meetings, and some important church elections therefore had to be postponed until March and April of 1957. Meanwhile two positions were being filled.

The bishopric of the southern church district caused no difficulty: Bishop Ordass, who in 1946 had been elected bishop of the then district of Montana, took over the position of bishop of the southern district on Reformation Day, 1956. When the number of church districts was reduced in 1952 from four to two, the new southern district was regarded as the legal successor of the former Montana district.

The question of a successor to Bishop Vető was somewhat different. When the districts were reorganized he was bishop of the Transisizian district, which was replaced by the northern district. After his resignation a new bishop had to be elected. The elections were held in accordance with the church laws, and the great majority voted in favor of Zoltán Túröczy, the evangelist and bishop of the former Transdanubian district until forced to resign in 1952. At the beginning of February he was formally inducted into office; the State Office for Church Affairs also sent a representative to this ceremony. Also present was the LWF secretary for minority churches, Pastor Mogens Zeuthen.

### Mutual Trust

The internal reconstruction of the church and the changes in personnel seemed to meet with the understanding and approval of the state. Whereas the Reformed church was already at the end of 1956 and beginning of 1957 an object of violent attacks, the



Lutheran church seemed to encounter no obstacles. This was probably due primarily to the fact that the transfer of episcopal offices to the new bishops took place in a lawful manner.

After his visit to Hungary in February, 1957, the Executive Secretary of the Lutheran World Federation, Dr. Carl E. Lund-Quist, was able to state that the church in Hungary was able to preach and teach freely, and a few months later Bishop Ordass stated while on a visit to Denmark that the relation between church and state was good.

If one takes into consideration that these statements were made at a time when the relation of the Hungarian government to the outside world was very critical, it is not surprising that thereupon a Swedish daily paper described Bishop Ordass as "the muzzled bishop," as though he were not completely free to speak openly about the situation in Hungary. For the same reason, at the time of his visit to the United States in August, 1957, extremist demonstrations against him were organized, describing him as a pro-communist collaborator.

We have no reason to doubt that Bishop Ordass' optimistic statements were meant seriously. The two visits to Hungary by representatives of the LWF in February and November of 1957, and the visit of the president of the State Office for Church Affairs János Horváth to the LWF headquarters in Geneva in May, 1957, also bore witness to the fact that good relations existed between the state and the Lutheran church.

### The Break

Only two weeks after the last visit of the representatives of the LWF to Hungary in November, 1957, it was learned through an interview of the London *Times* with President Horváth that negotiations with the leaders of the Lutheran church had been broken off "because of their stiff and stubborn attitude." At that same time it was learned that the state had not recognized the resignation of Bishop Vetö and regarded him furthermore not only as bishop but also as spiritual head of the church, and that the lay inspector Ernő Mihályfi, who had also resigned, was to continue as inspector.

This action was based on a decree of March, 1957, that certain offices in the church could be filled only with the approval of the state; this decree was to apply retroactive to October 1, 1956. The decree indicated that further

instructions concerning details would be forthcoming, but the steps taken by the state in November, 1957, ensued without the publication of such instructions. The fact that new laws in accordance with the agreement of 1948 were to be prepared by a joint church-state commission was also disregarded. Instead, the state appointed a commissioner to supervise the carrying out of these measures.

When Dr. Vetö declared in his article "Our Church is at Stake" that his first task in November, 1957, had been "to obtain the recall of the government commissioner, that is, the *reestablishment of the autonomy of our church*," he so much as admitted that the steps taken by the state constituted not only a break in the negotiations but also a quite obvious breach of the agreement of 1948 on the part of the state, in that the autonomy of the church which the agreement guaranteed had been suspended. It is of course very much open to question whether the autonomy of a church can be re-established precisely by following to the letter the wishes of the state.

According to the Hungarian church laws the bishop who has been longest in office and the lay inspector of the church together constitute the praesidium of the church. Even if Dr. Vetö were recognized as bishop, Bishop Ordass still ought to have been regarded as senior bishop, since he became bishop in 1946 and Vetö only in 1948. The state, however, declared that before 1956 it regarded Vetö as senior bishop and spiritual head of the church and that it continued to regard him as such (at that time Dezserly was the bishop in question and now it was Ordass). In reality even the new decree could not have been adduced in support of such a statement.

After these actions had been made public, it was left to the church to approve the personnel changes desired by the state and to carry out further changes. Meanwhile, curiously enough, it was the *state*, which at this time had its commissioner at the head of the southern district, which rejected every protest from sister churches abroad as interference in the internal affairs of the church.

In May, 1958, the council of the southern district—in the absence of Bishop Ordass, incidentally, who *ex officio* was one of the two presidents of the council—petitioned the government to decide what Dezserly's real position was. The government rejected Dezserly's resignation, and thus Bishop Ordass was deposed from his office for the



second time, this time without either state or church needing to say so in so many words.

After all this, the government commissioner, who after carrying out the wishes of the state in the northern district and in the church as a whole had been recalled from both in January, was also recalled from the southern district.

During the events of these months a series of attacks on Bishop Ordass and his colleagues was staged in the church press.

### "Imperialist Pressure"

In his speech of resignation published in *Evangelikus Elet*, Dr. Laszlo Dezsery stated that the leaders of the church in the summer of 1956 had worked under "unheard-of international pressure" and that the real purpose of this "Western imperialist pressure" was not the rehabilitation of Bishop Ordass but the downfall of the entire body of church leaders at that time. "It was therefore a great mistake to negotiate with Americans and others such as Mr. Fry, Mr. Lund-Quist, Mr. Visser't Hooft and Mr. Lilje." This passage is part of a longer one accusing foreign churches of having participated in preparations for the Hungarian revolution. These persons, he went on to say, had "purposes in view quite different" from the mere rehabilitation of Bishop Ordass.

In a passage which exists only in the Hungarian version of his article, Dr. Vetö declared that a whispering campaign had spread the information that the Lutheran World Federation was prepared to give the Hungarian Lutheran church 5 million dollars if it would only rid itself of the church leaders then in office [1956]. He stated further that between 1948 and 1956 "scandalous calumnies and lies" concerning the Hungarian Lutheran church "were circulating abroad, which had been spread even by some representatives of the Lutheran World Federation and the World Council of Churches," to the effect that there was no church life in Hungary, or that only party officials received a large enough salary to be able to afford shoes, etc. The representatives of these organizations, moreover, had always raised the question of help for the church "obviously in order by this means to obtain information from the church leaders. The reason why they actually gave no help was that they hoped that in this way the church and its pastors would be living in the greatest possible misery, so that they

would be dissatisfied with the social changes in our country."

The relief goods sent after the revolution to the Hungarian Lutheran church had also served political aims, according to Dezsery, who asserted that the shipments were so manipulated by the church as to keep people in check. For this reason the distribution was entrusted to Pastor Kendeh, who "knows and supports Western imperialistic viewpoints."

### "Reaction in the Church"

Dr. Lajos Vetö concludes the Hungarian version of his article with the assertion that since the visit of the representatives of the Lutheran World Federation Bishop Ordass no longer wants to cooperate with the new church leaders. "Since Lund-Quist's visit Lajos Ordass says no to everything. We invite him to all our meetings, but he does not come....He and every pastor should at last become aware that he is being used by Western imperialist reactionaries....If he wants to say no, he should have said no to the temptations which come to him from politically reactionary circles."

All three articles reproach Bishop Ordass and his colleagues for taking a very reserved attitude toward the state. They assert that during his tenure Ordass had not, for example, sided very definitely in his statements in the church press with the policy of the government. It is said that during his visit to the United States and in his reports of this visit in the church press, he was too profuse in his thanks for the help of the American churches—"for [what were] mere crumbs"; and he is charged with having sought out Cardinal Mindszenty on November 1, 1956. Professor Palfy even asserts that Ordass knew of the preparations for the Hungarian revolution and therefore "implicitly participated in it." As evidence of this Bishop Ordass' radio broadcast of November 2, 1956, is cited, in which he thanked the Scandinavian churches for what they had done to "assure the freedom of the Hungarian church." This accusation is repeated by Dezsery, without either Palfy or Dezsery being able to explain how the broadcast and Ordass' alleged participation in the revolution are related.

Dezsery is of the opinion that the attitude of the church leaders made it necessary to nominate a government commissioner for the church, and that the church "never could,



can or will be able to place the responsibility for this on the state."

The attacks are degenerating into purely personal insults, which say more about the character of the accusers than of the accused (who are given no chance to reply to the unfounded insults). For example, Dezserly asserts that during a discussion with Ordass in February, 1957, "the only thing that mattered to Ordass was that I should hand over to him the episcopal cross"; and again, that there existed between Bishops Túróczy and Ordass "keen rivalry" concerning prestige; and Palfy maintains in the theological journal that in Hungary "there is a view current which holds that the church is the body of Lajos Ordass and not the body of Christ."

### The Church and "Socialist Law"

These attacks and other statements that have been made avoid the main issue in the whole matter of the Hungarian Lutheran church, namely, how the state can solemnly declare its intention to keep to the agreement of 1948 and at the same time abolish the autonomy of the church guaranteed in that very agreement and institute changes in the leadership of the church under the supervision of a government commissioner.

It is significant that the church paper *Evangelikus Elet* indicated in one of its May issues that the church laws were obsolete, since most of them had been formulated in a society which had since been replaced by the socialist order of society. It might therefore be necessary to make "major changes" in the church laws.

Dezserly for his part has remarked that the whole question of the church laws is a side issue. "I cannot understand why the church should continually increase the tenseness of the situation by raising the question of the autonomy of the church."

If these statements are meant to imply that the laws of state and church may be promulgated or invalidated according to the needs of the moment and even retroactively, then it constitutes a legalization of the principle of anarchy. That means a gloomy outlook for the church in Hungary and is in any case in sharp antithesis to the assertions that the church can carry on its work freely in the Hungarian People's Democracy.

LASZLO G. TERRAY

## The Northern Countries

### New Response to Educational Tasks

Not very much has been done on the theoretical side of religious education in Finland, Sweden, Norway and Denmark in recent generations. Instruction in the Christian faith has not kept pace with developments in education. The increasing secularization of the public schools has made many teachers feel alien to such instruction. At the same time the church has for many decades neglected her responsibility for this discipline. Thus the distance between the church and the school has grown every year, so that the church has almost forgotten the original connection between the two, namely, that Christian education in the public schools is the church's post-baptismal instruction.

The pursuit of scientific theological studies has held the attention of the church and occupied most of its scholars, with the result that very little time and energy have been left for the more basic theology: instruction in the Christian faith.

Consequently education has gone its own way. Already at the time of the Enlightenment it had emancipated itself and become secularized; today it is often seen in opposition to theology. Communication between these two disciplines, which ought to have been quite natural, has almost disappeared, to the irreparable detriment of both: education is tending to become a quantitative science without moral standards, while theology is losing its human appeal.

### The New Institutes

In recent years, however, a new responsibility in this field has been awakened in the Northern Countries. Finland, Sweden and Norway each have institutes of religious education now, and in Denmark a similar institute is being planned.

Of these, the Institute of Christian Education (IKO) in Norway is the oldest, although we can hardly talk about age in this connection—it has been in existence only 11 years. (Of course there are some differences in the work of the different Scandinavian institutes, but these are not so great that we cannot use the Norwegian institute as an example.) The work started in 1945 as a small "Office of



Christian Education." After only two years the office was enlarged into an institute. And now the work really began. The background for the birth of IKO was the failure of Christian instruction in the schools and the failure of the church in her nationwide educational task among the people. Moral and religious foundations were giving way. Contact between the church and the people was growing weaker. The gospel did not reach the whole people as it did before. The pulpit reached only a small group. If the home and the school were also to exclude the word of God, the church and her message would soon be totally isolated. How could she be faithful to her baptismal practice if Christian instruction in the elementary school were to fail? As long as one retained a state church, there was a responsibility for giving all baptized children solid instruction in the Christian faith. This demanded a constant renewal of the educational institutions.

When the Christian view of life reaches only a part of the people, the result is a cultural schism in society, a fact which we have felt very strongly in recent years. But we owe our children and our youth a whole, undivided culture.

These are the thoughts behind IKO.

The Institute in Norway was organized as an independent organization with a general assembly consisting of 25 members, 14 from the voluntary Lutheran organizations which support the Institute, 9 from the dioceses of the church, 1 from the bishops' council and 1 from the Evangelical Lutheran Free Church of Norway. The assembly elects the board and appoints a leader who is responsible for the daily work. In every parish the local parish board elects a committee to maintain contact with the Institute and to carry out its tasks in the local situation.

The work is concentrated in three different areas: education in the schools, scholarly studies and the Christian education of people.

### Assistance to Schools and Teachers

The work with education in the schools is directed toward instruction in the Christian faith, which is in need of revitalization. It should not only keep pace with the other disciplines, but be leading the developments in education. For this discipline contains great educational values, which can convey to the school something it cannot afford to miss. It is not only a spiritual discipline

which can create good characters in pupils. It is the inner core in the philosophy of education guiding Norwegian schools. Here we have that integrating principle which our schools are seeking and need so badly. Great efforts must be made to solve the educational tasks which are waiting. Lesson books, teachers' manuals and audio-visual aids must be prepared. And if we are to hope for lasting results, the preparation must be carried out conscientiously. We must not be too quick to present new teaching aids. The main point is that the work in this area is going on incessantly.

Help to teachers can also be offered through periodicals and other publications. Here we should not limit ourselves to Christian education and questions pertaining to religious education. We have a responsibility toward every movement in the field of education. To-day most educators are busy with quantitative research work, and they bring the discipline in danger of becoming merely a descriptive science. In this situation the church is challenged to create a Christian philosophy of education. We must take an active interest in setting up aims for education and in studying the formation of human character. Perhaps the church and Christian education will be the ones to carry out this task. Here the periodical *Prismet* [*The Prism*] has its main program. As the official organ of the Institute it wants to present an all-inclusive pedagogy. And that is no doubt the reason why the periodical is so widely read and studied in our day. Sweden, Denmark and Finland also have similar periodicals.

But we do not want to limit the dissemination of these ideas to teachers. Pastors and theologians must also be awakened to their responsibility. It is an important matter to stimulate communication between education and theology. Here the summer courses have played a great role. The initiative behind these courses comes from IKO, but they are usually arranged by local committees in the dioceses, with the bishop as the host. In that way it becomes evident to the school that it is the church which is here offering assistance and seeking to cooperate with the school. These courses have proved to be very fruitful. There is lively discussion when teachers and pastors meet. They have so many tasks in common and they find that they can help and complement one another. The pastors give his theology, the teacher his pedagogy. Contents and methods are



conjoined, to the benefit of both. In addition to the summer courses, there are conferences on a national and on a Scandinavian scale arranged by the Christian teachers' associations.

A great part of the work in IKO centers around educational counseling. Many teachers live isolated in valleys or out on the islands; some do not have a single colleague with whom they might meet and discuss common problems. For such teachers it is of great value to have a center where they can turn with the problems which arise in their work. All sorts of questions are asked, about lesson books, teaching aids, audio-visual equipment, study plans, daily schedules, literature for study of different subjects, and many more. This counseling work is not very impressive nor is it of great proportions, but it undoubtedly serves a creative purpose. Moreover, the contact between the Institute and the active teacher supplies the Institute with valuable insights into what is actually going on in the schools of today.

## Research

Research work is as fundamental in the field of education as in any other field. There is a need for digging deeper down than is possible for the individual teacher in his work in the school room. This side of IKO's activity is carried out through scholarships. The time is past when a man could do scholarly work in his leisure hours. It is not easy for a voluntary organization such as IKO to acquire the means for sponsoring such studies. But the work is going on, and it is our hope that more can be started soon.

Our aim must be that the church take full responsibility for Christian education, just as she has done with theology. Religious education must become a scholarly discipline with its own faculty members at the theological seminaries. Only then will we have something significant to say in the fields of education and on basic theological questions.

## Contact with Parents

That part of IKO's activities which has been of greatest value up until now is its work in mass education. Parents and homes have great difficulties, and are in great need. Large groups of parents are totally confused about what moral standards to impart to

their children. "Old" and "new" principles of education contend with one another in their minds. The lack of standards has led to a moral crisis both in the homes and in the schools. Without cooperation with parents, teachers have little chance of succeeding in their work.

It was not long before IKO was asked to come to meetings for parents in all parts of the country. Today hundreds of such meetings are held every year. Responsibility for these meetings lies with the local IKO school committees in the parishes. They also arrange other gatherings to spread IKO thinking.

Our task in this field is not only to satisfy present needs, but also to *arouse* interest and an awareness of other needs. It is important that the local committees see their responsibility in this field, and make a real effort to carry the work through.

It is customary to name the home, the school and the church as the three fundamental factors in education. These three need to come into closer contact. The first two are already moving in this direction. But it would be a great loss for our democratic education and a disaster for our folk-church if the Christian factor were to drop out of the picture. Consequently strengthening the contact between these three institutions is an important task facing the parish boards. The boards are to invite teachers and parents to meetings where questions of Christian education are discussed. To as great an extent as possible IKO is planning a systematic coverage of different parishes by traveling lecturers. Good help is also derived from a list of lecture items, prepared by about 300 of our most able men and women. If this matter is to find a solution, every parish must take up the responsibility for its own district. In this manner Christian thinking on education will again reach our people.

This is perhaps the most promising part of our work. Parents are very thankful for the help which is offered them. We are under the impression that they take a real interest in the Christian aspect of educational problems. Many parents feel that the Christian answer to these questions is the answer they have been waiting for. Why? Probably because they here meet both the love and the firmness which is required to guide and educate their children.

IKO's literature program is also aimed at parents. Books and study courses are prepared. In small study groups it is possible



to help many who are troubled with problems in their marriage and the education of their children.

To carry out these tasks new institutions like the Norwegian Study Council and the Office for Family Counseling have developed. All of this is part of the work along the mass educational line, and it seems to have a great future.

All of it is still in the process of development. Much of it has not yet found its final form. But we can see the seeds sprouting on every hand in the church's educational work.

We see more and more clearly that the church cannot live and work by *preaching* alone. There are two other functions in a living church: the *servicing* function and the *educational*. Both of these have been more or less neglected in the Scandinavian countries. But an awareness of our responsibilities is now growing, and in this growth there is great hope for the Scandinavian churches.

### The Conflict between Church and State

The Scandinavian churches are folk and state churches. They baptize all children of parents who are members of the state church. Many parents are just nominal members, and apart from their official contact with the church they must be considered as unchurched. When the church nevertheless baptizes their children, it is because *all* children get Christian instruction in the public schools. The school laws have guaranteed that this instruction would be in accordance with the Lutheran confession of the church.

But in recent years there has been a growing tension between the state and the church. Many issues have caused conflict situations, not the least being that of education, where increasing secularization creates severe opposition between the two in viewpoints and interests. It is difficult for an almost secular government to understand that Christian education needs to be confessional. The authorities seem to be satisfied with a religion and a moral code that are quite general. These are felt to be common elements in the life of the people, while a confessional church and confessional education is felt to be more of a separatistic movement.

In Sweden the church had to give up her confessional education in 1919. The catechism

disappeared from the public elementary school.

Last year the same problem was raised in Norway. The government has proposed to Parliament a new law for the elementary schools from which the regulation about the Lutheran character of Christian instruction has been struck and the church's right to *supervise* the instruction has been altered to a right merely to *observe*. Bishops and pastors, who had quite extensive mandates concerning Christian instruction in the grammar schools, would also be excluded at decisive points.

This has led to a fight about education. In April the Council of Bishops sent out an objective but firm protest to the proposition. Later a number of parish boards and pastors gave their support to the bishops' letter. And now protest meetings among parents and teachers are being held all around the country. There is general support among them for the declaration by the bishops.

If the government tries to push the new law through despite opposition, this may be attended with important consequences for the church. Many pastors already have a severe conflict of conscience with regard to the baptismal practice of the church. They do not all feel that the present Christian instruction in the grammar school is sufficient and defensible as the baptismal instruction of the church. Should it be reduced even more, the church can no longer let it pass as a defensible fulfillment of its obligation. In one way or another it would have to be supplemented.

But the fight, which has disturbed so many, means an awakening of the feeling of responsibility. Looked upon from this angle the possibilities are greater than ever: the church can awaken to a deeper awareness of its nature and its obligations. In the choice between a folk-church and a confessional church, she will choose the latter.

The danger to the Scandinavian folk-churches has always been the threat of becoming a religious department of the state. Only a theology and a Christian education which is faithful to the Lutheran confession can save the state churches from this fate.

Therefore Christian instruction is one of the most important fields of work of the Scandinavian churches today.

## Germany

### Declaration of the Bishops' Conference of the VELKD on Mixed Marriages, June 5, 1958

The Bishops' Conference of the United Lutheran Church of Germany (VELKD) addresses the following statement on mixed marriages to its pastors and congregations:

Resettlement and internal migration have altered considerably the confessional make-up of the population in all parts of our country. Today Protestant and Roman Catholic Christians live in closer proximity than ever before. The result has been a substantial increase in the number of marriages contracted between Protestants and Roman Catholics. At no other place do the two confessions confront one another so directly as in a mixed marriage. Every such encounter places upon us the obligation to work for genuine peace between the Christian churches. At the same time in a mixed marriage the heavy burden of the divided state of Christendom extends even into families and makes its presence painfully evident.

We believe that the word of God is able to provide us with the help that we need if we are to act as Christians also in the difficulties connected with a marriage where the partners are of different faiths.

#### I

The first thing we derive from the word of God is: *A mixed marriage is truly marriage.*

Scripture testifies that the Lord God instituted the state of marriage: "It is not good that the man should be alone; I will make him a helper fit for him." It is not men who make marriage. It is God's order that binds man and woman together in marriage and maintains that bond. The Creator's blessing rests upon the bond uniting two people in matrimony. No higher honor in Christendom, not even its proclamation as a sacrament, can be paid to marriage than that which comes through God's word. Scripture knows of no sacrament of marriage.

It is God's will that the marriage bond should not be dissolved. "What therefore God has joined together, let no man put asunder." Even a mixed marriage is a true and

valid marriage, standing under the care and command of God.

The estate of marriage is ordained by God and it is God who maintains it. Our Lord Jesus Christ sanctifies it and enriches it. Therefore Christians can live in their marriage only as members of the church of Jesus Christ. For Protestant Christians it is self-evident that their marriage should receive the blessing of the gospel in a Protestant church wedding and that it should be sustained by the intercession of the congregation. Therefore the member of a Protestant congregation who enters into marriage with a Roman Catholic will not want to forego a Protestant wedding with its words of comfort, intercession and blessing.

#### II

The second thing we must call attention to is: *The person who enters into a mixed marriage is taking upon himself a heavy burden.*

Nothing unites a couple so firmly as oneness in faith. When husband and wife belong to different churches, it often makes it difficult for them to attain full inner fellowship and yet remain true to their profession of faith. It is just in a mixed marriage that the person who participates actively in the faith and life of his church will suffer from the difference between his church and that of his partner. The question of the wedding ceremony can lead to quarrels not only between the engaged pair but also between their families. The responsibility of the religious training of the children can cause bitter disputes extending over many years. Each morning and evening when common prayer should bind the family together, and each Sunday when the church bells call to worship, the difference in faith festers anew. It is understandable that many see the solution in putting questions of faith to one side as of no significance. But our conscience, our thinking and the way we live are molded by our particular faith to a greater degree than we ourselves are often aware. One day the question of where the truth lies will out.

We urge all young people who in their love forget the difficulties engendered by a difference in faith: Do not underestimate the heaviness of the burden that goes with a mixed marriage. Do not look down upon the great good that goes with a marriage where both partners are of the same faith.



## III

We say, thirdly: *The Protestant Christian does not come under the jurisdiction of the canon law of the Roman Catholic church.*

We too are aware that the church of Jesus Christ in this world cannot live without the commandment of God and without church discipline. We call upon all our church members to fit themselves willingly into an order of church life informed by the gospel.

If husband and wife belong to different churches, it cannot be otherwise but that they come into conflict with their churches' differing ordinances. But ever since 1918 when the Roman Catholic Church tightened up its regulations applying in Germany up to that time, the consciences of the partners of a mixed marriage have frequently been subjected to pressure by church laws which we cannot regard as compatible with the gospel. In view of the common Christian task confronting both our churches in the present day, this treatment of the question of mixed marriages by the Roman Catholic Church is not very helpful.

According to this new set of laws, a mixed marriage consecrated by a Protestant pastor is not a valid marriage in the eyes of the Roman Catholic Church. Over against this view we state: Once two people have been joined in marriage, then even though they belong to different churches their marriage is not invalidated by church statutes.

We urge all Protestant Christians about to enter into marriage with a Roman Catholic: Do not make any promises in order to purchase what appears to be an easy peace—the appearance is deceiving, and the promises will burden you all your life. In the marriage into which you enter remain true to your church. Insist on the assurance that your children will be brought up as Protestants.

We urge all the members of our churches to confess their Evangelical faith also with regard to those questions engendered by mixed marriages and not to let themselves be led astray by any enticements or under pressure.

The Protestant Christian is free from the law of the Roman Catholic Church.

## IV

Finally, we say: *The gospel shows us new ways to meet the difficulties connected with mixed marriages.*

Jesus Christ also bears the burden and the guilt of his divided Christendom. Therefore, even though we are not spared the fierce battle for the truth, we can still bear one another up in the patience of Christ. Where in spite of a difference in faith husband and wife join in hearing the word of God, say the confession of faith common to all Christendom and join in the Lord's Prayer, there, even in a marriage of this type, they can join in serving the Lord Jesus Christ in whose name they have both been baptized.

It should be appalling to us Christians that a great number of mixed marriages are contracted outside the church. We must also see that we are guilty when controversy about mixed marriages leads to an increase in indifference and added bitterness toward the Christian faith.

We therefore exhort pastors, members of church councils and congregations to be particularly faithful in caring for congregation members who live in a mixed marriage, to quicken their consciences and to comfort them. We beg you to see to it that the Protestant Christian who, despite serious reservations, still enters into a mixed marriage, will receive counsel, exhortation and strengthening along the way.

What we hope to achieve is that in a mixed marriage consecrated by a Protestant pastor the Protestant partner will be able to rejoice in his faith. What we also hope to achieve is that the Roman Catholic partner in such a marriage does not become a church orphan but is rather held fast to Jesus Christ through the common faith of both husband and wife. Where the Protestant partner has consented to a Roman Catholic wedding, we must try to bring it about that both truth and love receive their due.

We are confident that the gospel has greater power and can accomplish more than legalism. In ministering to partners in mixed marriages we want to remain true to the spirit of the gospel.

### The Church in East Germany

The Protestant church has always been in a difficult position in the German Democratic Republic (DDR), for it is dealing with a state which is not ideologically neutral but which subscribes to militant atheism. Conflicts are the order of the day.



Recently these conflicts have had basically two foci: the agreement on military chaplaincy and youth dedication. These two subjects were also the concern of the last synod of the Evangelical Church in Germany: the place of the church in the political tensions of our day, and its educational task. In what follows we shall try to show the point which developments have reached in each of these questions up to the present time.

### A Source of Contention

In political matters the issue is still basically that of a declaration of loyalty; that is, as August Bach, successor of the late chairman of the Christian Democratic Union in East Germany, Otto Nuschke, has formulated it, "a definite declaration on the part of the church leaders...that they are prepared to abide by the legal basis of our workers' and farmers' state." As a proof of this the EKID is supposed in the first place to revoke the agreement made with the West German government on the military chaplaincy. And secondly it is supposed to align itself with the militant movement against the atomic armament of the West German army.

The signing of the agreement on military chaplaincy, which the synod of the EKID approved in March, 1957, by a clear majority, is regarded by the responsible authorities of the DDR as the great "sin" of the EKID, and all present differences of opinion between state and church are traced back to it. A propaganda campaign, the vehement animosity of which had steadily mounted up to April of this year, was the state's first response to the agreement. The center of this systematic harring was Bishop Dibelius, the president of the council of the EKID. He had now "decided officially and irrevocably in favor of the revival of German militarism," wrote the party organ of the Socialist Unity Party (SED), \* *Neues Deutschland*. It was his mission, continued the article, "to make the Evangelical Church a tool of NATO."

These polemics were followed by a series of very grave interventions in the life of the church. Since March, 1957, Bishop Dibelius has no longer been given permission to visit those of his congregations which are situated in the DDR. But he is not the only one

who has been refused entry to the DDR. Quite apart from innumerable individual cases within the context of normal church visitation, the enforced cancellation of last year's *Kirchentag*, which was to have been held in Thuringia in East Germany, has especially evoked widespread disappointment and bitterness. This year's synod of the United Evangelical Lutheran Church of Germany (VELKD) also had to be transferred at the last minute from Eisenach to West Berlin. Bishop Lilje (who like Bishop Dibelius is always identified in the East German press simply as "atom bishop") had endeavored without success to bring about a conversation on the subject with the responsible East German official, Werner Eggerath. Conversely, journeys by churchmen from the DDR to the Federal Republic and to foreign countries have likewise been subject for some time to resolute political supervision.

Behind all these measures there lies not mere capriciousness, but a studied policy concerning the church. For twelve years the state's "relationship to the churches" was basically the affair of the East German Christian Democratic Union and its chairman at that time, Otto Nuschke. In March, 1957, there was a sudden reorganization of personnel and functions. Since then there has been, in the person of the former president of Thuringia, Werner Eggerath, a "Secretary for Church Affairs in the government of the DDR" who now belongs not to the Christian Democratic Union, but to the Socialist Unity Party.

Eggerath's first move made clear already what the church could expect from him. Before Easter he addressed a letter to the bishops which amounted to a directive that in their Easter sermons the pastors should declare themselves in favor of the outlawing of the atomic bomb and the peaceful use of atomic energy. The only reply the bishops were able to make was that they could under no circumstances accept such recommendations from departments of the government.

What the state could not achieve with the bishops and leading circles of the EKID it hoped to effect later by developing contacts at the middle and lower levels. Since the beginning of this year representatives of the government units in the various provinces and counties have been endeavoring in several ways to open conversations with the local representatives of the church. The aim was always the same: the church was to declare

\* Established in the Soviet Zone in 1946 by a merger of the Social Democratic Party (which still exists separately in West Germany as the opposition party) and the Communist Party. (Translator)



itself in agreement with the official policy of the socialist camp on questions of peace. As a rule these demands have been answered by pointing to the fact that the adoption of an attitude to political questions is the affair of the synods and church leaders.

### Difficulties Attending the 1958 Synod

The relations between state and church underwent the severest strain so far in connection with this year's synod of the EKd, which was convened at the end of April in East and West Berlin. The authorities in the DDR sent an ultimatum to the synod demanding the cancellation of the projected theme, "The Church and Education." Instead the synod was expected to concern itself with the revocation of the military chaplaincy agreement and West German plans for equipping troops with atomic weapons.

At the height of a propaganda campaign which put in the shade all previous propaganda efforts there appeared in the press a "legal appraisal of the military chaplaincy agreement." Its author was the Leipzig expert in constitutional law, Dr. Krüger, who reached the conclusion: "The DDR has the right to make a formal protest against the military chaplaincy agreement and to apply sanctions against its fulfillment. Through the EKD's connection with the Federal Republic and with NATO—a connection which is illegal and inimical to the interests of the DDR—the EKD has deprived itself of the right to speak and act for its member churches in the DDR. The government units of the DDR have to treat the administrative units of the EKD as no longer legitimate and the member churches of the EKD within the DDR as not bound to the EKD."

When the synod met for its opening session in Berlin-Weissensee, there were noisy demonstrations by political groups in front of the conference hall. But the members of the synod did not allow themselves to be intimidated. They were unanimous in their basic rejection of atomic weapons. They were not unanimous in their estimation of the consequences. Nevertheless the synod held fast to the unity of the EKd, which was threatened not only from without. Perhaps that is its most important result for the member churches in the DDR. The military chaplaincy agreement is to be reexamined, especially "with regard to the transfer of the military chaplaincy to the exclusive area of competence of the participating territorial churches."

A few days later the newly-elected synod of the Evangelical Lutheran Church of Mecklenburg meeting in Schwerin had to terminate its first session ahead of time because demonstrations took place with which the synod, deprived of all police protection, was unable to deal.

Meanwhile, however, it seems as though the efforts of the church to come to an understanding with the state are no longer being entirely ignored in high places. It has been learned that at the beginning of June a conversation took place privately between church representatives and President Grotewohl; this conversation is to be continued in the not too distant future. The chief topic of discussion is the church's apprehensions in the area of education, which the synod of the EKd, refraining from public discussion, wanted to have dealt with in this more discreet manner. One can only hope that the result will be a certain relaxing of tensions.\*

Ultimately all measures of church policy in the DDR come of course to the same thing: as long as the church still exists it must realize that is under an obligation to the state (in principle of course it is regarded as an obsolete institution of the bourgeois capitalist era). Hence the constant endeavors to make it formally attest the "legality of the DDR." For the communist leaders the church is not the partner but the handmaid of the state, and the communist state will not abandon its hope of one day imposing this viewpoint upon the church.

### Whose Business is Education?

The emphasis upon the state's monopoly of education and all that this involves must also be seen against this background. It is clear that for a movement which wants to give an entirely new direction to the history of the world the question of education must be of primary importance. In Russia already it was not only church and state which were separated but above all church and school. And that means, if one bases his observations on the Russian model, the elimination of all church influence upon education inside and outside the school.

\* Negotiations with President Grotewohl have now come to a temporary conclusion. In a joint declaration by church and state the government reaffirmed the principle laid down in the constitution of full freedom of belief and of conscience. The church confirmed its readiness to demonstrate an attitude loyal to the state and in agreement with the Christian faith. Specific questions are to be clarified with the responsible government units.



Developments in the DDR give rise to the fear that this is also the real aim of Walter Ulbricht and his government. It is true that the unbridled polemic against the consideration of educational questions by the synod of the EKID also had at the back of it the desire to gain time for the opposition against the military chaplaincy agreement and atomic weapons. But the mayor of East Berlin, Herr Ebert, did not hesitate to characterize the proposed discussion of education as an unauthorized intervention in the exclusive affairs of the state; in fact he threatened to take legal action against it. Education is the business of the state.

It is self-evident that the church cannot make this standpoint its own. The synod, to be sure, made efforts to avoid anything that government authorities could interpret as a provocation. But it could not refrain from expressing itself in basic terms on the very grave apprehensions of the church in the inclusive area of education. We can indicate here only the most important points.

It is now five years since youth dedication was reintroduced in the DDR. The basic principle that participation is voluntary has now been given up in practice, since it proved too much of a hindrance to winning new participants. Since the fall of 1957, the state's promotion campaign has been operating at full strength. It comes as no surprise then that here and there youth dedication has succeeded for the first time in being something more than a sort of private mass for atheists. In the years to come one will also have to reckon with a further increase in the number of participants.

At the same time the atheistic character of youth dedication is again becoming more evident. The book *Weltall, Erde, Mensch*, which is demonstrably atheistic in its orientation and which had been withdrawn because of sharp protest by the church, was again distributed free of charge at this year's youth dedication festivals. And the church's view that youth dedication and confirmation are incompatible is now even being maintained by communist officials.

Alongside youth dedication the "naming rite" has emerged meanwhile as a substitute for baptism. Other signs also indicate clearly that the state's intention is to push the church aside, step by step, from all contact with the next generation of youth.

Of particular importance in this connection is the edict issued by the secretary of education,

Herr Lange, in February, 1958, which deals with "extra-curricular claims" on pupils and is of special significance for the work of the church. It contains among other things the unprecedented regulation that all persons who are active in an educational capacity outside the school require a special permit, which is granted upon the approval of a school principal. The permit must be renewed quarterly and can be withdrawn at any time. Up to the present time the full severity of this decree has not yet made itself felt in the area of church education. But it is quite clear that this is one of the gravest questions at issue between state and church in the whole of recent times.

Religious instruction has everywhere been forced out of the secondary schools. The situation in the elementary schools is not uniform. But independently of this the educational policy of the state has brought about by force a noticeable consolidation and expansion of the marxist confessional school. The principle of ideological coexistence has been abandoned: only those can teach who without any philosophical reservations subscribe to the principles of marxism and leninism. Not only the pastor and the catechist, but also the Christian teacher are to disappear from the schools of the DDR.

All this will have an increasing effect on the rising generation in the church. In all probability fewer students will be admitted to the schools of theology at the university; and precisely those of the rising generation who are most faithful will often be among those denied admittance, since as victims of the "weeding out" principle they will no longer even be able to get as far as graduation from secondary school. The church's own educational institutions will assume continually increasing importance under these circumstances.

Since the events in Poland and Hungary, in which students played a considerable role, the Socialist Unity Party has been endeavoring with all possible means to get a firm grip on the universities. This has placed the university departments of theology, on the one hand, and the *Studentengemeinden* (campus Christian groups), on the other, in an isolated and dangerous position. The departments of theology have recently been threatened once again with closure. *Neues Deutschland* has characterized them as "ideological penitentiaries" and "cursed, musty holes in the



wall"\* which even to Dr. Faust in the 16th century had already seemed too medieval. On the other hand fears have been expressed from time to time that the state may attempt to gain influence over the next generation of pastors and theologians via the departments of theology, i.e. by the way in which professorships are filled and students are selected.

The *Studentengemeinden* are under particularly strict surveillance. Readers may recall the proceedings last fall against the two student pastors Dr. Schmutzler and Pastor Giersch; the sentence of five years' penal servitude passed upon Dr. Schmutzler can hardly be interpreted as other than a warning designed to intimidate others. Members of various *Studentengemeinden* who refused to dissociate themselves from Pastor Schmutzler were expelled from the university—even when they had let it be clearly understood that their refusal was by no means necessarily a defense of Pastor Schmutzler's political behavior.

### Where the Church Stands

The Evangelical Church has unequivocally confessed that even the communist state is a "governing authority" which, in accordance with the will of God, can claim obedience. This obedience has its limits, and it is not the authority of the state but the Lord of the church who sets these limits. But the Evangelical Church in Germany does not regard it as its task to obstruct the development toward socialism in the DDR. It does not conceive of itself as the guardian of the bourgeois tradition and certainly not as a sort of fifth column of the western world. It takes an entirely unprejudiced attitude toward political conditions. And even if it cannot accept the partition of Germany as final and can therefore regard the forms of the state in the west and in the east only as provisional arrangements, it is in any case earnestly intent that it may not be lacking in any of the loyalty to which an atheistic system of government also lays claim. And so if in what we have said above there were, unfortunately, many conflicts between state and church to be reported, the impression should under no circumstances arise that the church is in principle carrying on a struggle against the system of government prevailing in the DDR.

Moreover it is by no means only the tense relationship to the state which dominates

the discussions of the church. The church in the DDR is in transition from folk-church to a new form of church life. This gives rise to a wealth of problems which must be thought through in all soberness. The question of confirmation, for example, has after all other aspects than those arising because of youth dedication. And the more the communist state works towards blocking all the church's avenues into public life, the more important becomes the question as to where and how it should be more open to this environment than heretofore so that the gospel of Jesus Christ may not be silenced even in a socialist society. Perhaps here insights and decisions will mature which could have far greater weight in the future than the contention regarding questions dictated by the political climate.

PETER KRASKE

## Great Britain

### A Lutheran Tutorship at Oxford

The experiment of establishing a Lutheran tutorship at Oxford University now has a year of experience behind it. What can be said, even in cautious and tentative terms, of its significance and its potential?

First and foremost, one must report about the training of a Lutheran ministry for service in Great Britain. This was the urgent need which led the Department of World Service to support the Lutheran Council's request for a Lutheran tutor. The Lutheran Council of Great Britain embraces four small but vigorous synods: Latvian, Estonian, and Polish (affiliated with national churches-in-exile), and German (connected with the *Aussenamt* in its homeland). From the recent influx of Hungarians may soon emerge a fifth synod. The Council also includes two English-speaking congregations, the first of which, founded—significantly—through the initiative of the London German congregation, now ministers to Lutherans from fifteen nationalities.

These comprise the great majority of active Lutherans in England, but not all. To complete the picture, we may mention the Scandinavian and German seamen's missions at principal ports, a small English-speaking Missouri-affiliated Evangelical Lutheran Church of England and a few independent



congregations; in addition, the temporary presence of Lutherans at American military bases and in British universities. Many former Lutherans settling in Britain have decided to enter the Anglican or Methodist or Congregational churches.

### An Indigenous Ministry

Most of the 30-40,000 Lutheran immigrants are here to stay, at least for the foreseeable future. The churches now see a crisis approaching. In half a generation pastors have grown older, opportunities and responsibilities for the church have mushroomed, families have sent down their roots into English life and children have grown up at home in the English language. The Lutheran Council early realized that if Lutheranism is to remain effective here, new pastors must be called from their own midst and trained for service in Britain. A few candidates have come forward. Should they be sent abroad to Lutheran faculties? If they could be trained at a British university, their diploma or degree would identify them as not simply aliens but as clergymen at home with the ways and culture and problems of the land of their service. Besides, there would be an advantage if their training were in the English language, for English already is the medium of communication among the central European and Baltic Lutherans here, and a bilingual ministry will be a necessity to serve effectively the coming generations.

But how could the candidates receive their Lutheran theological training in Britain? Years of patient and tactful planning went into the present solution. Particularly after Dr. Vajta, head of the LWF Department of Theology, and Lutheran Council executives had consulted with authorities of several universities and with both Anglican and free church leaders, Lutheran plans were solidified and misunderstandings on the part of other Christians in England were allayed. Mansfield College, the Congregational theological college at Oxford University, agreed to receive Lutheran ordinands into its student body and a Lutheran tutor on its staff. Thereupon, with financial aid from World Service, the synods of the Lutheran Council of Great Britain jointly issued a call to the present writer, on sabbatical leave from Chicago Lutheran Theological Seminary, to serve as the first Lutheran theological tutor at Oxford. Four Lutheran students were placed under his care: Juris Jurgis, Aldonis Putce, and

Aleksanders Monstovics from the Latvian Synod and Andres Taul from the Estonian.

These men have earned the high respect of the college. Mr. Jurgis, already entering his third year at Mansfield last fall, was treasurer of the Junior Common Room (student body). He has now won his diploma, and begins his ministry under the Latvian Synod this summer in Leicester, Coventry and Birmingham. Two of the three first-year men have worked this year to pass the preliminary examination which entitles them to study further for the coveted B. A. in the Honours School of Theology; the other student is proceeding upon a diploma course of studies.

Oxford theological instruction is heavily weighted toward the Anglican emphasis on biblical and patristic studies. Mansfield College gears pastoralia and other subjects required for ordinands into this system in various ways. Private tutorials are the major form of instruction, but students have access also to eminent lecturers from the whole university. Mansfield enjoys a high reputation in the Oxford theological scene, both because of the enviable academic record of its students, and because of its distinguished faculty. In the line of such men as Fairbairn and Micklem, T. W. Manson and C. H. Dodd, now stand the eminent names of John Marsh, William Cadman, Erik Routley, and Basil Yeaxlee.

Our Lutheran students take the regular Mansfield curriculum, except that where special studies are needed for Lutheran ordinands, such as Lutheran dogmatics, Reformation history and Lutheran pastoralia, they are placed under the Lutheran tutor's direction. In addition, the students have met with the tutor weekly for a "tea klatsch," group Bible study and discussion of various topics related to their forthcoming ministry.

Oxford colleges may name tutors on their own authority, but lectures may be announced to the whole university only by "senior members" of the university. It was therefore a great gain when Principal Marsh secured this status for the Lutheran tutor. Lectures on the theology of Luther attracted students from Mansfield and several other colleges, and lectures on Calvin and a seminar on baptism were also well attended.

The fact that this project of the Lutheran tutorship has begun so auspiciously is due in great part to the wisdom and heart of Principal Marsh. Widely experienced in



ecumenicity and deeply evangelical by conviction, he has welcomed this experiment in ecumenical relations. He has seen to it that not the slightest pressure is exerted to make the Lutherans curtail or compromise their theological and ecclesiastical position. The result has been a mutually enriching experience for all Mansfield students, and, I think I may add, for the faculty.

### More than a Tutor

This is the present program of Lutheran theological training at Oxford. But the significance of this project extends well beyond these boundaries. Here one can hardly speak of achievements, but in view of palpable experiences already during this first year, one can speak of opportunities.

(1) A Lutheran tutor can conceivably be of help to the little group of churchmen associated in the Lutheran Council of Great Britain. They have come as refugees into a self-contained, conservative culture; they have been projected from state church backgrounds into a free church situation where the position of Lutheranism is little understood and where the future course of Lutheranism needs to be thought out afresh; they have come from various national churches which knew little of one another into a situation where close cooperation is imperative. They need to work out the proper relation with the Missouri-affiliated ELCE, which once was in the Council but recently withdrew, yet remains interested in free theological discussion. In all these and other areas, the presence of another competent theologian can strengthen and assist the churchmen who bear the burden of these responsibilities.

(2) A Lutheran tutor can be of academic and pastoral help to other Lutherans at Oxford University, in two directions. First, he may obtain recognition as chaplain to Lutheran students. During the past year I found five Lutheran Rhodes scholars from the United States and Canada, a Fulbright scholar and his wife, a nurse and a Tanganyikan chief. Other Lutherans are here from Germany and Scandinavia, though these have easier access to the pastoral ministry of Dr. A. Kurtz and his German Lutheran congregation. Nevertheless, a Lutheran chaplain can be helpful as a pastor and adviser to all these outstanding students; to take one example, I was invited this summer to perform the

marriage ceremony of a Rhodes scholar and his bride in Magdalen College Chapel. Secondly, a Lutheran tutor may help Lutherans who select Oxford for theological study, sabbatical leave or special research. During the past year I have had inquiries from three continents regarding such possibilities. Particularly interesting is the prospect that Lutheran churches in British Commonwealth countries, e.g. in Africa, may send pastors here for advanced study. Under Pastor and Mrs. Lloyd Swantz, Hothorpe Hall, the Lutheran retreat center in Leicestershire, already has a language school especially for Scandinavian and German missionaries who must learn English (and Swahili) in order to serve in Africa. In Oxford the process may be reversed, and Africans brought to England.

(3) A Lutheran tutor can represent Lutheran theology and churchmanship in the university at large. Oxford knows little about Luther and Lutheranism, and most of what it knows is wrong. But Anglicans as well as free churchmen here have said cordially that Reformation thought and Lutheranism ought to be better known, and they have made opportunities to let Lutheran viewpoints be heard. After all, in some ways Lutheranism is nearer to Anglicanism than to the free churches; in others it is closer to the free churches than to Anglicanism. Conceivably, then, Lutheranism should have something to say to both. Considering the low esteem in which lectures are held at Oxford, the attendance at lectures on Reformation thought was surprising. Baptist colleagues invited me to write a paper on the "Priesthood of Believers" for their church quarterly; an Anglican college chaplain invited me to read this paper to his student discussion group. Various theological societies and student groups are accessible to the Lutheran voice, by membership or by special invitation. During the past year we began a practice which I hope can be developed: that of bringing eminent Lutheran scholars to Oxford for special lectures. Professor George Forell, currently lecturing at Hamburg, delivered a well attended lecture on Thomas Muentzer.

(4) As I have already hinted, the voice of Lutheranism needs to be more widely heard throughout Britain. An Oxford faculty member would be in an enviable position to act as spokesman for Lutheranism in the British cultural world, particularly if, as seems possible, the tutor were given not only Mans-

field College status, but also a university appointment. This year, for example, the British Broadcasting Corporation has requested the Lutheran tutor to prepare a radio address, and an up-country college student has written for guidance in preparation of a special paper on Luther and the Lutheran church.

(5) Finally, an English-speaking Lutheran tutor may be of help in LWF affairs and ecumenical relations in Europe, where English-speaking Lutheran theologians are not overly numerous.

All in all, a vast prospect for Lutheran service.

ROBERT H. FISCHER



## BOOK REVIEWS

### *Little-known Missions*

ARCHIBALD THE ARCTIC. *By Archibald Lang Fleming. London: Hodder & Stoughton, 1957. 314 pp., 14 pp. of plates.*

RAYMOND LULLE, DOCTEUR DES MISSIONS. *Avec un choix de textes, traduits et annotés. By Ramon Sugranyes de Franch. Schöneck/Beckenried: Administration de la Nouvelle Revue de Science Missionnaire, 1954. 152 pp.*

JEROME XAVIER S. J. AND THE MUSLIMS OF THE MOGUL EMPIRE. *Controversial Works and Missionary Activity. By Arnulf Camps, O.F.M. Schöneck/Beckenried: Nouvelle Revue de Science Missionnaire, 1957. 260 pp.*

HISTORISCH - GEOGRAPHISCHES KARTENWERK. *Entwicklung der Wirtschaft und Kultur Indiens. By Edgar Lehmann and Hildegard Weisse. Leipzig: Verlag Enzyklopädie, 1958. 90 maps on 16 sheets.*

"Archibald the Arctic" was the official signature of the first Anglican bishop of the arctic. His diocese covered 1,204,697 square miles. Such vast geographical distances offer wide scope for missionary labors and in a long period of missionary service can be the scene of many experiences. The Eskimos quickly gave him the name "In-nook-tah-kaub", that is, "one of the family." This Scotsman was a pioneer, down to our own day, for it has been only ten years since he relinquished his episcopal office after 40 years of mission work amid ice, snow, fog and many dangers.

When he offered himself for mission work, he was a fully-trained shipbuilder. This biography demonstrates again that biography is one of the most profitable types of reading. For the missions specialist biographies are rich pasture: they contain much that is really *scientia eminens practica*. When one lays the book down, it is with the satisfying impression that his geographical and ethnographical horizons have been widened. But the most important thing is: one gains new insights into what the life of a missionary is and especially the life of a pioneer, and what obedience to the command "Go ye therefore"

can mean: "I was always cold, always hungry and always uncomfortable" (p. 76). No trace of the romantic there! In the early years of Bishop Fleming's ministry there were no flashlights, radio or telegraphic communication, and transportation by air was impossible. Even contacting a ship—sometimes after waiting twelve months or more—was always a stroke of good fortune, as were in consequence the reception of mail, fuel supplies, provisions and, in fact, all contact with the outside world. The most nerve-racking danger he faced was that of falling into the icy water on a black and stormy night and drowning (p. 206).

This book and the shorter biography of J. H. Turner entitled *Operation Canon* (London, 1949) are the best available on missionary work in the arctic. They strengthen one's faith and also give him cause for shame as soon as he asks himself whether he also would be prepared to lead such an "existential" Christian life. And precisely for this reason many should read the story and pass it on. All the things one expects to encounter in the realm of missionary activity have a place here, including the building of the first hospital in the arctic, linguistic achievements—and the complaint about "white Christians" and their frequently "diabolical opposition" (p. 215). What undermines the spirit more than all kinds of privations is "the enmity of white people who flagrantly transgress the Christian commandments." And the hardest task was "then as now, to secure fellow-workers who are really prepared to offer themselves up to the call of Christ" (p. 212). Then follows a sentence which is always valid everywhere: "One of the most urgent needs is to instil theological schools with evangelical zeal."

What one would like to find after coming to the end of the book is first of all a subject index; there should be wider recognition of the indispensability of an index and of the fact that it enhances the value of the book and fits it better for scholarly use. One would also like to have in an appendix a short outline of arctic (or Anglican) church history with the necessary facts and figures. And it would be good if one could also find a small bibliography, in order to become better acquainted with this unknown section of missions.



It is with special pleasure that one takes up the two books on the largely unknown field of mission work among Moslems, the one on Raymond Lulle and the other on Jerome Xavier. Raymond Lulle deserves to be thoroughly studied and brought to the attention of the Christian world. Here both are done in exemplary fashion. Lulle himself is allowed to speak, and the *Petite Bibliographie Lullienne* (pp. 146-151) is extremely valuable. Unfortunately this very commendable study also lacks an index, which should rate as indispensable for penetrating the subject and for arriving at a better evaluation of the material, especially since there is not a little to be learned here concerning basic theological principles of missions and methods of work.

The Jerome Xavier presented in the book by ARNULF CAMPS was the great-nephew of the great Francis Xavier. In September of 1581 he went to Goa, India, and from 1595-1614 he lived in the empire of the tolerant Akbar and his son Jahangir. The source material on the subject is abundant, and the author has discovered other new material in addition. One can safely say that this book gives an account—and a very good one—of a little-known mission. Akbar encouraged syncretism and founded a new religion, *Din-i Ilahi*, the divine religion. Xavier did not count on converting the emperor. But he strengthened the emperor's rejection of the prevailing religion of Islam and his constant and intimate contacts with the emperor were beneficial to the whole work of the mission, of which he himself was the theorist. Only rarely did the European Christians enhance the Christian message; in general they put "serious obstacles" in its way and proved themselves to be a general hindrance (p. 84 ff.).

For Xavier the decisive factors in his work were the "compelling reasons" for carrying it on, as was also the case for Raymond Lulle. There were few converts. Three princes apostasized, and the motives behind conversion were mixed—also in that place and time (p. 89). But there are also accounts of thoroughgoing conversions (p. 89 ff.). Xavier had a good command of the language of the country, wrote a great deal, and when he expressed himself he did not quibble: he called Mohammed a false prophet and confessed Jesus Christ as "the real son of God and true God" (p. 214).

It is striking how he pressed music, fireworks, a Christmas play, the crib and painting into service to draw the attention of many

thousands to the cause which he represented and so clearly expressed. In particular his exhibition of many pictures made listeners out of many who had been content to look. Western pictures were often copied by Indian artists. The life of this Xavier was a heroic one. He was acquainted with tribulation, even with pessimism. But he stood firm in the midst of his inner suffering and maintained "hope against hope." The phrase *catholica non leguntur* may no longer be regarded as valid.

The extent of what one does not know about India and really ought to know can be seen from EDGAR LEHMANN'S ten-page introduction to a new set of historical and geographical maps of India, and from the incredibly well arranged subject index, which, spread over six large pages, leads the reader like a timetable through the 90 maps (which are printed in color). It is difficult to imagine how a lover of India or a missions specialist engaged in scholarly work can get along without this aid. A glance at just a few of the 1500 or so entries in the index should make this clear: animists, atomic research, population increase, wells, Christians, depressed classes, marriages before the age of ten, railway network, Protestant mission stations, rock paintings, health, Hinduism, Indians abroad, Jainists, electric power, castes, airlines, finds of ancient coins, Parsees, paleolithic rock paintings and sites of discoveries, religions, silk industry, social problems, roads, Tamil, tea, untouchables, universities, cattle raising, economic development up to modern times, widows, immigrants, etc. We know of no other set of maps of India based on such good sources and which cuts across epochs, geography, economics, culture and religion to give an easily grasped presentation of both old and new India.

From a technical point of view these maps are a typographical masterpiece which does full honor to the city of Leipzig, so long famous for its books and printing. The undersigned is listed as one of the consultants in the Protestant field, along with other professors who are experts in their special fields.

ARNO LEHMANN

### *From Jesus to the Synoptics*

JESUS VON NAZARETH. By Günther Bornkamm. Stuttgart: W. Kohlhammer Verlag, 1956 (*Urban-Bücherei* No. 19). 214 pp., DM 3.60.



**ERNIEDRIGUNG UND ERHÖHUNG BEI JESUS UND SEINEN NACHFOLGERN.** By Eduard Schweizer. Zurich: Zwingli-Verlag, 1955 (*Abhandlungen zur Theologie des Alten und Neuen Testaments*, No. 28). 167 pp., DM 15.50.

**MÄRTYRER UND GOTTESKNECHT. UNTERSUCHUNGEN ZUR URCHRISTLICHEN VERKÜNDIGUNG VOM SÜHN-TOD JESU CHRISTI.** By Eduard Lohse. Göttingen: Vandenhoeck & Ruprecht, 1955 (*Forschungen zur Religion und Literatur des Alten und Neuen Testaments*, New Series, No. 46). 219 pp., DM 16.50.

**DAS GESCHICHTSVERSTÄNDNIS DES MARKUS-EVANGELIUMS.** By James M. Robinson. Zurich: Zwingli-Verlag, 1956. 112 pp., DM 14.00 (Translated from the English manuscript. English edition: **THE PROBLEM OF HISTORY IN MARK.** London: SCM Press, 1957. 95 pp., 8s.)

**DER EVANGELIST MARKUS. STUDIEN ZUR REDAKTIONSGESCHICHTE DES EVANGELIUMS.** By Willi Marxsen. Göttingen: Vandenhoeck & Ruprecht, 1956 (*Forschungen zur Religion und Literatur des Alten und Neuen Testaments*, New Series, No. 49). 151 pp., DM 10.80.

**DAS PROBLEM DER PARUSIEVERZÖGERUNG IN DEN SYNOPTISCHEN EVANGELIEN UND IN DER APOSTELGESCHICHTE.** By Erich Grässer. Berlin: Alfred Töpelmann Verlag, 1957. viii and 234 pp., DM 34.00.

**DER VERBORGENE MENSCHENSOHN IN DEN EVANGELIEN.** By Erik Sjöberg. Lund: C.W.K. Gleerup, 1955. x and 290 pp., Skr. 30.00.

**DAS EVANGELIUM DES MATTHÄUS.** By Ernst Lohmeyer. Prepared for publication and edited by Werner Schmauch. Göttingen: Vandenhoeck & Ruprecht, 1956 (*Kritisch-exegetisches Kommentar über das Neue Testament*, special volume). 429 pp., DM 22.00.

Not all the books included here deal expressly with the question of how the proclamation preserved in the New Testament came from the message of Jesus via the primitive church to the Synoptic Gospels, and with the relation of these elements to one another; but all of them are motivated by this question and are related in many other ways. In spite of far-reaching agreement among the authors of these books in the posing of crucial ques-

tions, the variety of answers given is perhaps an indication of how far we still are in many cases from real solutions of the problems.

GÜNTHER BORNKAMM'S book on Jesus invites many comparisons: with that of Bultmann, that of Dibelius (to which Bornkamm not infrequently refers), not least that of Stauffer which appeared a year later (also as part of a paperback series). These comparisons cannot be carried through here, but to look at just one characteristic difference: Stauffer's book has as its subtitle *Gestalt und Geschichte* and Stauffer finds it possible to make many, very definite statements particularly about the "history" [*Geschichte*] (the message of Jesus he intends to treat at length in another volume); Bornkamm places Jesus [i.e. *Gestalt*] and his message in the foreground, inasmuch as Bornkamm says we know little of the external facts about Jesus since he maintains that the sources we have for such facts are not of the best. But it is also because of the subject matter that he lays emphasis on the preaching of Jesus, which he deals with chiefly in two fairly long chapters entitled "The Beginning of the Reign of God" (pp. 58-87) and "The Will of God" (pp. 88-132, where faith, prayer and rewards are also discussed). "Jesus' Age and his Environment" are dealt with on pp. 24-47, and "Up to Jerusalem: Jesus' Passion and Death" on pages 141-154.

"The quest for the mere historical facts" about Jesus is "for the most part a hopeless" venture, says Bornkamm; even concerning the "final section of the story of Jesus" we know "very little that is certain in the true historical sense." Paul knew "little of the details" of the synoptic tradition. And yet Bornkamm says that faith lives "on a given historical account," that "the Gospels are . . . a renunciation of myth, that what they tell about the message of Jesus, his deeds and the historical facts concerning him" is "characterized by an authenticity, vigor and . . . individuality which point directly back to the earthly figure of Jesus." There are "unquestionable facts of his life," states Bornkamm (p. 45, here with reference to Jesus' baptism), and the accounts "of Jesus' passion and death" also cannot "be deprived of all historical authenticity."

In Jesus' message the "beginning of the reign of God," which is "hidden" yet "already present in Jesus' words," does not anticipate the future but inaugurates it; the today of the message is already the "day of decision."



Counting on the "definite possibility of his death" Jesus by his going up to Jerusalem finally demands this decision also from "the people in the holy city." The last meal with the disciples "places the death of Jesus in the context of the coming reign of God" (Mark 14: 25).

Bornkamm intentionally goes into the "question of the Messiah" only toward the end of his book. Jesus puts forward the claim that "in him... the beginning of the reign of God comes to pass"; but for Jesus this claim "is absorbed by his message and his deeds." He "brings the decisions with which he is faced into the closest connection with the future decisions of the judge of the world," of the Son of Man whom he expects "soon," but he lays claim neither to this nor to any other messianic title. Only at the resurrection is he (to sum it up) "*Jesus Christ*" (the title of the final chapter). The message of the resurrection is not "only a product of the believing church"; it was the appearances of the resurrected Christ which "were the very first basis" of faith in him. The resurrection is "an event *in* this age and this world."

It is Bornkamm's wish that his book might "help even the reader estranged from the tradition of the church to a new and original encounter with Jesus and his message." It also gives him a good introduction to critical work on the Synoptic tradition (with judgments that sometimes provoke criticism). Bornkamm probably has this type of reader in mind when making his polemical remarks against "biblicism" and "the defenders of credulous tradition," and in presenting an abundance of comments on details which might possibly be misunderstood. We cannot even indicate here the wealth of material offered here, fully developed in form and thought and all within a small compass. His book is very stimulating also to the theologian. (It contains many, carefully selected bibliographical references.) That the book contains many tensions is nevertheless apparent. But discussion of these questions would require close examination both of individual details and of comprehensive areas of the history of theology.

If it is the task of the scientific theology of the New Testament to illuminate the message of the New Testament constantly from new points of view, EDUARD SCHWEIZER carries this out by proceeding from the concept of discipleship. Alongside Christ's substitutionary "for us" there is to be placed, says

Schweizer, the "with him" (which is to be clearly distinguished from conceptions of becoming like Christ and of imitating his example) in such a way that the one is not separated from the other. The call of the earthly Jesus to come and follow him means committal to service, renunciation of all earthly ties, admission into fellowship with God, participation in the humility and the suffering of Jesus and, in it all, a personal relation with him. Consequently in the Gospel of John discipleship is first of all a gift of grace, liberation from other saviors, the commitment to witness of Jesus, being bound to Jesus but not only to the earthly Jesus; in the idea of the common destiny shared by the disciples and Jesus the stress is laid upon preservation and exaltation. In the Epistle to the Hebrews Jesus is seen especially as the forerunner who through humiliation and exaltation paves the way for the redeemed.

This forms the preparation for the question which the major portion of Schweizer's book is devoted to answering; namely, the christological and soteriological significance of the humiliation and exaltation of Jesus himself. The road he travels is interpreted through the Jewish conception of the righteous man who humbles himself or obediently endures humiliation (even to death) and is therefore exalted by God (an idea which in Judaism does not, according to Schweizer, refer to the Messiah). Jesus is the perfect and suffering righteous man *par excellence* in an early christology preserved in certain speeches of Acts, within the Synoptic tradition, in early tradition such as Philippians 2: 6 ff., but in John and especially Hebrews as well. According to another, equally ancient view the resurrection is regarded as the vindication of the path of humility taken by Jesus (1 Tim. 3: 16; Phil. 2); then the exaltation of Jesus again gains special significance in the Gospel of John and Hebrews. "Death, on this interpretation, has no independent significance. It is only the lowest level of humiliation" (p. 70). The conception of the atoning servant of God appears, it is true, but it is not definitively shaped by Isaiah 53. The idea of humiliation was then broadened significantly by making it refer to the pre-existent One, says Schweizer, and that of exaltation was expanded until it comprised lordship over the church and finally over the universe. The conceptions of humiliation and exaltation are shown to be bound up with the title "Son of Man" (which was probably applied by



Jesus to himself), and exaltation in the sense of lordship over the church (which is found already in the earliest period of Christianity) is shown to be connected with the title "Lord" (Ps. 110; the conception of the Lord of the covenant). The application of the pattern humiliation/exaltation to the obedience of the earthly Jesus and to the resurrection itself remains according to Schweizer within the two-acons scheme of thought; extending it to include the obedience of the pre-existent Jesus and his investiture with lordship serves to emphasize the antithesis heavenly/earthly, he maintains. The latter antithesis did not originate in Hellenism (and accordingly the conception of the descent of the pre-existent Lord did not come from gnosticism) but is already present in Judaism (or already in the Old Testament).

Having reached these conclusions (partly through an investigation of the form and content of primitive Christian confessions in the New Testament) Schweizer returns in the final sections to the starting point of his work. If discipleship vis à vis Jesus' humiliation is carried on above all in suffering and witnessing, that which becomes more important vis à vis his exaltation is participation in his victory over the powers of darkness and in "life" and glory. At the same time the road Jesus travelled remains uniquely foreordained; he went the way of Israel "in eschatological fulfillment" (p. 142). The foreordained nature of Jesus' path is consummated in the idea of the "for us"; in the "with him" "liberation from the world and from fear" is "bestowed and exercised" (p. 148 f.). In working out the implications of this "with us" Schweizer hopes to render a service to the proclaiming of the gospel to the man of today (p. 3 f.).

It is clear that Schweizer was obliged to broaden some of the principal concepts of his investigation in order to arrive at so comprehensive a theological treatment of his theme, particularly the concept of discipleship which is decisive for the end he had in view and the way he approaches it (being a disciple is not quite equivalent to sharing a common destiny with the master, etc.). But the very fact that for once new light has been shed from outside Pauline theology on the "with him" and that christology has been illuminated by a discussion of humiliation and exaltation is as praiseworthy as the fact that pre-literary fragments of confessions and hymns embedded in the New Testament have once again been

given theological treatment (but here Lohse also contributes much).

EDUARD LOHSE does in fact concentrate exclusively on the "for us" which Schweizer places in the background. The appearance of these two books treating related themes (neither book mentions the other) is especially stimulating because both deal to some extent with the same sections of the New Testament: Phil. 2; 1 Cor. 15: 3-5; Mk. 10: 45 and 14: 24; 1 Pet. 2: 21-25; and Heb. Now, Schweizer is of the opinion that the "uniqueness of the road Jesus traveled" could not be expressed at first by the idea of vicarious atoning suffering because "according to Jewish thought" it was an idea applicable to every righteous man (p. 82) and "so widespread that we shall give references only to certain key passages" (p. 38). In order to draw such conclusions with any degree of confidence, it should first be necessary to clarify what meaning the idea of vicarious atoning suffering had in Judaism.

It is precisely this task which Lohse sets himself in the first part of his work: he has, first, a careful and sensitive discussion of all the statements on atoning death found in the writings of late Palestinian Judaism, paying careful attention to their dating, something which becomes extremely important in individual points and thus for the outcome as a whole, and finally arriving at some precise distinctions regarding their content. In the evaluation of some passages I would have exercised more caution, especially in the use of "atonement," for in the case of more or less general observations such as death atones for guilt (that is, one's own guilt, when it is combined with conversion in the hour of death), the innocent suffering of the righteous (martyrs, patriarchs, children) atones for the guilt of others (on the basis of the idea of substitution), that which is decisive for comparison with the New Testament is not brought out.

That is to be found in the following summarizing sentences: until the end of the second century A.D. "the atoning force of the death of the martyrs and the righteous" means in Judaism "that the [earthly] punishment and the [earthly] judgment of Israel are averted" (p. 104). "Vicarious atonement is never something which is accomplished uniquely and therefore once for all." "The idea is foreign to Judaism that God himself could take upon himself the sins of men" (p. 110). "The conception of a suffering Messiah can



be demonstrated... in Judaism only" in the second century A.D. (p. 108; even Isaiah 53 is not interpreted as referring to the Messiah, and indeed is not used at all to establish the idea of the atoning death). It is only by thus making a clear distinction between Judaism and the New Testament in the interpretation as a whole that it is feasible to draw upon certain Jewish ideas to advance our understanding of the way the death of Jesus is interpreted in the New Testament, and Lohse has paved the way admirably in his treatment of the Palestinian material.

The second part of the book deals, first, with "The Primitive Church's Proclamation of the Atoning Death of Jesus Christ" as found in various early formulations. It is especially Isaiah 53 (interpreted as the atoning death of the servant of God) which colors these formulations (Mk. 10: 45 and 14: 24, e.g. and set terms such as the *hyper* formula and the designation of Jesus as *pais*).

Moreover the connection made between the "blood of Christ" and the designation of Jesus as the Paschal Lamb (as in John 1: 29, in later interpretation, but on the other hand not in Mark 14: 24) interprets the death of Jesus as an atoning death. The oldest interpretation takes Isaiah 53 as its starting point. "As God delivered up the servant... to death, so he delivered up Christ" (p. 146). This section of the New Testament part is valuable especially on account of its very careful treatment of individual passages.

Lohse then discusses "The Development of Early Christian Proclamation of the Atoning Death of Christ" in individual New Testament writers. In Paul it is apparent that the idea of the atoning death forms the real background for the crucial statements on justification, law and faith which lent themselves so readily to further development. (In my opinion, however, the *katallage* has no direct connection with the atoning death; here the German etymology of the word atonement or reconciliation [*Versöhnung*] is obviously misleading). Of more importance is the presentation of the atoning death in Hebrews, where according to Lohse the real atoning act of Jesus takes place on the cross; at this point, he claims, Hebrews deviates from the pattern of the Old Testament Day of Atonement (Lev. 16), according to which atonement occurs in the blood sacrifice in the Holy of Holies (in Hebrews this would then have to be accomplished in the highest heaven). At the same time Lohse believes

that it is only "the ascending Christ" who is "named to the office of high priest" (p. 171)! He then deals briefly with the idea of the atoning death in 1 Peter and with its recession into the background in the Lucan and Johannine literature. The book is rounded off with a concluding chapter showing that the New Testament does not interpret the suffering of Christians as atoning suffering, whereas later (e.g. in Ignatius) martyrdom is understood in this sense.

The particular value of Lohse's work lies on the one hand in its clear elaboration of the religio-historical distinctions between the Jewish and the Christian understanding of the atoning death, and on the other hand in the discussion, based on careful philological analysis and therefore sober and well-considered, of crucial New Testament statements on the significance of the death of Jesus for salvation.

After form criticism had finished analyzing the Synoptic Gospels down into small and even minute units, it was again time to question each of the three authors (or redactors) about his theological intention in the shaping of his Gospel. This task was begun by H. Conzelmann's very able book *Die Mitte der Zeit* (1954). JAMES M. ROBINSON meanwhile carries on a debate especially with Rudolf Bultmann and Ernst Fuchs (pp. 5-10). The "common antithesis between history and God" (cf. Lohmeyer below) shows itself to be theologically untenable in face of the eschatological understanding of history in the Gospel of Mark, which has as its center "the idea of a cosmic struggle being enacted in history" between God and Satan. Robinson derives this idea in the first place from the introduction of Mark (1: 1-13), which he says has "central meaning" (p. 28) for the whole. In the baptism of Jesus "direct contact" between heaven and earth is established, and there occurs "God's real action in time and space," "in the sense of a basic eschatological intervention of God in history." With the baptism and the temptation of Jesus "the true protagonists come to the fore, and the final act of the drama of world history begins." This continues in the driving out of demons, this too "on the plane of history and not of myth," in the empirically "real presence of the eschaton in history," and is finally according to Robinson clearly discernible in Jesus' debates with opponents and disciples (Peter as Satan, etc.). Robinson attempts in addition to establish the idea of the cosmic struggle in the teachings of Jesus in general (including



the parables in chapter 4 of Mark) and in his actions (the healing of the paralytic); even the passion is not to be understood apart from this struggle. Finally in his fourth chapter Robinson works out the thesis that according to Mark history, which is to be interpreted as indicated above, i.e. theologically, extends from the emergence of John the Baptist to the parousia; it is "history on a higher plane," "history with divine import."

Disagreement with Robinson might be voiced at two points in particular. The idea of the cosmic struggle is of course for the Gospel of Mark most clearly demonstrable in the account of the temptation and in the driving out of demons (Robinson's two chapters on this are in any case his best constructed ones); whether this idea is decisive for the Gospel of Mark as a whole is open to question. It seems to be more important, however, that in this connection Robinson introduces the term "cosmic language" as a designation of concepts like Holy Ghost, Son of God, etc.—obviously as a deliberate antithesis to "mythological" language. Robinson thus intends to underline "the reality of the eschaton in history." According to Robinson, in Mark this stands in contrast to an "immanent history" which is "controlled" by men, in which all that takes place is "in the final analysis relative"; it contrasts with an interpretation in which the life of Jesus on earth takes place "admittedly in history" "but is not itself history." Robinson, however, seeks to understand history since Christ "as the intersection of the two aeons"; with Jesus "the eschatological era" has come. This history "has a meaning, the truth of which can be recognized and declared," "a transcendental meaning" in which "the relativity and ambiguity of history" are surmounted. The evangelist "as an historian" has to present this meaning "as the one which is 'objectively' inherent in history."

If the interpretation of Marcan history expounded by Robinson is here already open to attack at many points, that is especially true of others of his theses which could be misunderstood at least as indicating that the activity of the Christian is the decisive factor in the realization of that meaning of history. But such exaggerated formulations may be a polemical element in Robinson's endeavor to bridge theologically "the sharp terminological cleavage between history and God" (p. 16). The effort to come to terms with Robinson's work is in any case one that is worth while.

A more exact counterpart to Conzelmann's work as far as the Gospel of Mark is concerned is to be found in the study by WILLI MARXSEN. At the time when Conzelmann's work appeared Marxsen's was already completed (p. 5); but in revising his paper for publication Marxsen refers extensively to Conzelmann's conclusions. For Marxsen (in contrast to Robinson) the key to the Gospel of Mark is found in its conclusion, Mark 16: 7, which (as Mark understands it) speaks of Jesus' imminent parousia in Galilee. "Here is Mark" himself, here is the church he is addressing, which after 66 A.D. had already fled Jerusalem to gather on the Sea of Galilee (and then later to remove once again to Pella); the destruction of the temple in Jerusalem, of which according to Marxsen Mark is the first to speak, is yet to come. Mark 3: 7 f. is also interpreted in this way: the Christians ("in Mark's time Christians lived in all these parts") gather around Jesus at the Sea of Galilee (Jesus flees, the Christians flee). "As the place where the impending parousia is to take place" Galilee is for Mark "primarily... of theological significance" (p. 59; cf. Lohmeyer). There Jesus is already present, although unseen, "in the proclamation of the gospel" (cf. Grässer); in proclamation "the parousia takes place proleptically, in secret." "The manner in which the message was proclaimed in Galilee at the time of Mark is indicated by... the examples which the evangelist selects from the tradition" (p. 41). By "weaving the strands into one 'sermon' he achieves... the identification of the earthly Jesus with the exalted Lord"; for the evangelist preaching (= gospel) realizes the presence of the Risen Lord, "with the help of the tradition concerning the earthly Jesus."

Marxsen comes to the basic conclusions of his study (which he emphasizes in several places are strictly working hypotheses, cf. p. 101) on the basis of three studies which make a discerning analysis of the John the Baptist pericope at the beginning of the book of Mark, the geographical picture conveyed by the book and the meaning of *euangelion* in the book; in each study he notes how Matthew and Luke differ from Mark in their handling of the material; these hypotheses he then finds verified by an analysis of Mk. 13. He says himself that they still must be shown to be usable by testing them on the basis of the whole Gospel of Mark; that it is likely they will be attested, he says, by further,



unpublished studies he has made. But even now several questions suggest themselves.

Marxsen's basic methodological presupposition is that each of the gospels is "proclamation by the evangelist to the church of his day" (p. 77). "Only secondarily... is each a source for the action which it reports" (p. 72). "Mark is not reflecting... upon statements made by the historical Jesus. It is rather the Risen Lord who is speaking—through the evangelist" (p. 115). Is the evangelist then limited in what he put into his gospel only to what has a connection "with the present experience of the church"? Marxsen says that Mark occupies "in more respects than one a central position among the theologians of early Christendom" (p. 147). Is there sufficient evidence in Mark itself to establish the "'eschatological-geographical' interest" which Marxsen frequently ascribes to Mark (in contrast to Luke's chronological interest) as a theological interest? (Marxsen asks on p. 126, "Is Galilee regarded—by Mark—as the center of the earth? Do heaven and earth reach out to touch one another in Galilee?") What theological accent do the events placed in Jerusalem bear (they have not only the crucifixion as their content!)? Did Mark, as it appears from Marxsen, actually write only for the Christians who were assembling in Galilee (p. 89)? Last but not least questions arise because of the way Marxsen brings the theology of the Gospel of Mark into a certain proximity to the theology of Paul (thus Mark's concept of *euangelion* is said to derive from Paul). In any case this is Mark's particular merit, says Marxsen, that by going beyond Paul he brings together "the Pauline kerygma and the (so-called) Synoptic tradition" and thus counters "the tendency in the direction of myth" and maintains the "connection with history" (p. 147)—a thesis which after some of Marxsen's earlier statements (including his severe criticism of Luke's "historicizing") seems somewhat abrupt and which, if given further consideration, could serve as an important corrective to some of his earlier statements.

Albert Schweitzer's *The Quest of the Historical Jesus* (Engl. ed. 1910) projected into prominence the problem of the delay in the parousia; Martin Werner's *Die Entstehung des christlichen Dogmas* (1st ed., 1941) made it the general starting point for the rise of Christian dogma; recently, through the work of P. Vielhauer and H. Conzelmann, it has

appeared as normative for the theology of the Lucan writings. The subject has now been given separate treatment by ERICH GRÄSSER in a monograph dealing with the problem in the Synoptic Gospels and in Acts.

In part one an examination of "Jesus' Eschatology" (pp. 3-75) gives him a neat foundation for his study. What the rabbi Jesus bequeathed his disciples, says Grässer, was "a heightened conviction that the end was near"; Jesus' work is of significance only in its relation to the "immediate imminence of the second coming of the Son of Man." All the passages contradicting this "working hypothesis" (p. 2) Grässer examines critically and eliminates, meanwhile carrying on a running battle (using weapons drawn largely from the arsenal of Rudolf Bultmann) with other viewpoints, not least with those of his teacher W. G. Kümmel, with whom his feud mounts in intensity. By thus simplifying his point of departure, Grässer has made it considerably easier for himself to trace (on the basis of the Synoptics) the "steps" of the "probable historical development" from Jesus to the Lucan writings.

At a "very early" "stage of development," runs his argument, the fact that the parousia has not yet come results in the rise of "uncertainty," from which there follows the call to "watch" ("general exhortations" and "parables of watchfulness," pp. 84-95) and, on the other hand, "the prayer for the coming of the kingdom" (pp. 95-113). At this stage the delay of the parousia is finally acknowledged, "without the belief in the imminence of the parousia being subjected to correction" however: indeed it is emphatically maintained.

There follows at a second stage a "defense of the early Christian belief in the imminence of the parousia" (pp. 128-178), at first in "comforting words" of various sorts (the parousia is still coming "in this generation"; in any case, it is coming; the so-called parables of growth); then an attempt to explain the postponement of the appointed day by weighting the belief in the second coming with apocalyptic expectations (especially in the Mk. 13 parousia) which in the divine plan of salvation must take place before the parousia; and finally an insertion of the "period of Christ's exaltation" to the right hand of God "between Christ's death and the parousia."

It is Luke, says Grässer, who first leads beyond such compromise solutions (and beyond conceptions of the presence of Jesus



in the word and in the church, pp. 199-204). For Luke "the eschatological period did not begin with Jesus" and he rejects the belief in the imminence of the end. In Acts the Spirit is the "substitute for the indefinitely postponed establishment of the kingdom." "In its place there appears a plan of a history of salvation"; "two-dimensional eschatology is [thus] replaced by three-dimensional historicizing."

Even granted the difference in the understanding of eschatology in the Lucan writings on the one hand (in the evaluation of which Grässer emphasizes his almost complete agreement with Vielhauer and even more with Conzelmann) and Matthew and Mark on the other, there are still some important questions to be addressed to these two views as they appear in Grässer's presentation. He observes himself that between the two views hardly any difference exists in their belief in the (perhaps relative) imminence of the end; indeed he believes that in some instances Matthew has intensified the expectation (p. 217). Grässer's unsolved riddle here (p. 218) is perhaps not the only one arising from a presentation of the development as rigidly consistent and systematically historical as his. From time to time Grässer himself apparently has certain qualms about being able to trace the course of historical development as logically as he has done (p. 127; cf. also the completely different and in any case more concrete picture given by Marxsen of the situation in Mark). A final but by no means insignificant question must be asked about the validity of Grässer's approach, both as regards his interpretation of the message of Jesus and his conception of history (especially with respect to the relation between history and acts of salvation in the sense of God's work of salvation). The two approaches are apparently related.

In 1901 Wrede explained the "messianic secret" which one meets especially in Mark as a theological construction of the primitive church put forward to cover the discrepancy between Jesus' own completely unmessianic conception of his person and mission and the belief of early Christendom that he was the Messiah. Although today few go along with Wrede to the extent that Bultmann does, Wrede's presuppositions as to method and the subject have continued to linger on into present-day New Testament research, and to exercise an important influence there. ERIK SJÖBERG examines Wrede's question from

new perspectives (not without pointing out where Wrede was wrong in his approach to the problem).

Sjöberg arrives at his biblical and theological starting point in chapter 1, pointing out that (even apart from the Gospels) most of the New Testament writings attest the secretness veiling the revelation that takes place in Jesus (first "upon earth" and disclosed for the time being only to the believers), a veil that would be lifted only at the parousia. Jewish messianic expectation provides him with the definitive *religionsgeschichtlich* background (chapter 2). In a portion of the apocalyptic literature, especially in 1 Enoch (i.e. pre-Christian) and also in 2 Esdras, there is a pre-existent Son of Man who is concealed in heaven. Rabbinic literature from the second century A.D. onward speaks of a Messiah living on earth whose messianic character is unknown either to himself or to others; in any case, it is a Messiah who "does not yet exercise any messianic function." This rabbinic conception, it is true, grew up in the tribulation after the destruction of Jerusalem, as Sjöberg also points out. He says himself that "the messianic secret in the Gospels... could not have arisen from these rabbinic ideas" and that it also does not correspond with apocalyptic conceptions of the Son of Man. "As the hidden Messiah" Jesus did not wait "passively for the hour of his revelation." An important factor for Sjöberg is that as the Jewish messianic expectation generally conceived it "the messianic secret is a necessary element of faith in the Messiah who appears on earth already before the final revelation." According to Jewish presuppositions, says Sjöberg, as long as Jesus was upon earth before the final revelation of judgment he would have to be the hidden Son of Man.

In chapter 3 Sjöberg examines the Gospels for what they have to say about the messianic secret. His method is generally similar to that of Marxsen and Grässer; he carefully separates the statements of the evangelists (including John) from those of the tradition. Fundamental is his analysis of the Gospel of Mark. According to the author of Mark, says Sjöberg, Jesus despite his messianic activity is still the hidden Messiah who is revealed only after Caesarea Philippi and then only to the disciples. As Mark presents it, this concealment of Jesus' messiahship from the people was Jesus' own intention (a parallel is the theory of the hardening of the people's hearts, as exemplified in the parables). In the



tradition which the Gospel of Mark drew upon, however, the messianic secret is not found as a fully formulated theory, but it is present as a fact. Jesus acts messianically and does not seek to conceal his messiahship, but he is recognized as the Messiah only by those to whom God reveals the secret. Similarly, in "Q" it is assumed throughout that Jesus' messiahship is hidden. The material peculiar to Matthew also shows certain characteristics of an unintentional messianic concealment, as does the material peculiar to Luke. But, says Sjöberg, neither the author of Matthew nor of Luke has any real "understanding of the original meaning of the messianic secret" (even though in Luke certain elements of it have been brought over from Mark and faithfully preserved). Of course for both authors Jesus is the concealed Messiah insofar as his messiahship is not acknowledged by all and insofar as his glory is not yet revealed; but in both Jesus still appears to some extent clearly as the Messiah.

Sjöberg thus sees the conception of Jesus as the hidden Messiah as belonging to an early stage of christology. His analysis of the passages in the Synoptics lays the groundwork, by and large, for chapter 4 which has Jesus regarding himself as the hidden Son of Man (but yet not concealing his messiahship). Since Jesus has not yet been revealed (in the judgment) "the time of grace and repentance" continues. The consummation of his task is that the hidden Son of Man (as the suffering servant) brings the redemption. (Two excurses at the end of the book discuss the fact that in Justin there is no real evidence for the idea of a suffering messiah in Judaism and that one finds it in Jewish writings only from the second century A.D. onward. Cf. Lohse.)

For Sjöberg himself it is important that his results have been achieved with the tools of historical research (he is also conscious of their limits) and that they advance our knowledge of the "historical person" of Jesus. The fact that they have been obtained by thorough analysis of the sources, by careful and critical judgment and straightforward development makes them of special importance.

ERNST LOHMEYER'S commentary on Matthew, unfinished at the time of his death (six chapters of the gospel are not even treated), has now been published posthumously. It too pursues carefully the questions of the preliminary stages of the Gospels and the development of the Synoptic tradition, but with results considerably at variance with

those of the mathematical approach to the Synoptics. He rejects completely the "thesis of the literary dependence" of the Synoptics upon one another which, he says, "only creates new difficulties" (p. 370). Matthew and Mark each draw upon independent traditions, oral for the most part (with the same origin however); very frequently the tradition Matthew draws upon appears as the older of the two with respect to language and subject matter (and, in some instances, in his arrangement of the material). Lohmeyer explicitly maintains the same with respect to Matt. and Lk. (i.e. there is no recourse to Q). Matthew's part in the shaping of the texts appears considerably lessened when his dependence upon particular traditions, even for small details, is demonstrated by Lohmeyer. If the material Matthew takes over receives a definite orientation from his careful arrangement of it (especially in groups of fives) as he constructs his gospel, yet, as Lohmeyer emphasizes quite frequently, the linking of the smaller pieces had already taken place before Matthew (the present composition of the large discourses is of course his work).

This approach to the literary criticism of Matthew becomes very significant as Lohmeyer turns to interpreting individual sections; he brings out the content of each in such a way that his repeated examination of the other Synoptic(s) instead of limiting the interpretation broadens it as he differentiates the traditions more clearly with respect to their primitiveness and their theological content. For Lohmeyer the oral tradition is not an inchoate mass; rather he believes it possible to define (even in small details of form) definite complexes of tradition in the Synoptics, the texts of which cannot be reconstructed, as has occasionally been attempted for Q or even for Mark's sources (Hirsch is sometimes made the object of severe criticism), but the theological characteristics of which he professes to be able to recognize all the more clearly. These he has already presented in summary form in earlier writings (especially in *Gottesknecht und Davidsohn*, 1946) and in his examination of the details of the text he now gives the specific arguments.

For this reviewer the complexes of tradition which Matthew has utilized cannot be given such a clear theological profile as has been done in this commentary and already in Lohmeyer's earlier writings and as they must have assumed for Lohmeyer. In any case the complexes belong predominantly in Galilee,



in the land of eschatological fulfillment (and of the piety of "the poor" to which Jesus' beginnings also belong). Lohmeyer himself emphasizes occasionally that the greater number of these complexes originated in Galilee at about the same time, above all the *pais* and the Son of Man traditions which are "frequently interwoven" (p. 370); the *pais* tradition seems to be the older of the two, however. To it belong (aside from its connections with Is. 53) the idea of the covenant, the emphasis upon the Spirit and the empty grave; it is this tradition which limits horizons to Galilee, above all, it portrays the Son of Man as the obedient one and the hidden one. In the actual Son of Man tradition the Son of Man is shown to be more than the "son" which his works reveal: he is the Lord of the nations. The meager son of David tradition is also a form of the Son of Man tradition (one shaped particularly by the Old Testament).

If Lohmeyer's arrangement of individual passages and to some extent his interpretations are occasionally somewhat less than precise, in my opinion that is less true in this commentary than it was in Lohmeyer's earlier writings. In any case he is consistent in emphasizing the eschatological tenor of "proclamation" also in its Matthean form, "eschatological" in the sense of the fulfillment given in the work of Jesus as well as in the sense of imminent expectation of the parousia. The eschatological overtones which Lohmeyer demonstrates for numerous passages impart to them an unexpected fullness and depth (which contrasts, for example, with Grässer's evaluation of them). Lohmeyer, incidentally, has not a few references pointing out that some of the Matthean thoughts have a certain Johannine character.

In the sections which have been fully developed the philological and historical questions have received careful treatment and a great deal of material has been taken into account (that on Palestine is prominent). That a work which apparently consisted to some extent of various sketches and materials in no real order should appear in such finished form is due to Werner Schmauch who carried out the task with care and devotion.

GERHARD DELLING.

## *Marriage and the Family*

HELPING FAMILIES THROUGH THE CHURCH. Edited by Oscar E. Feucht. St. Louis: Concordia Publishing House, 1957. 344 pp., \$3.50.

EHE UND FAMILIE. GRUNDSÄTZE, BESTAND UND FÖRDERNDE MASSNAHMEN. Edited by Alice and Robert Scherer and Julius Dorneich. Freiburg/Br.: Herder Verlag, 1956. x pp. and 296 cols., DM 9.80.

The disintegration of the family is a phenomenon which profoundly troubles all civilized countries today. Sociology, psychiatry and psychology have been occupied for about twenty years with the progressive decay of the family and its consequences and with the possibilities for rendering help. Not only the public authorities, but also the Christian churches, have meanwhile created institutions intended to maintain and strengthen the educational effectiveness of the family.

In America these problems made themselves felt especially during the economic depression of the thirties and during the second world war. The rapid increase in divorces and in juvenile delinquency is only one symptom among many. Christian churches of all denominations are well aware of what a decisive significance structural changes in family life must have for their work, especially in the field of education. The book edited by OSCAR FEUCHT arose out of this concern. It traces its origins back to a working conference of the Board for Parish Education of the Lutheran Church-Missouri Synod held in the summer of 1949. After a further period of work, lasting five years, the book was prepared and submitted by the Family Life Committee of the Board for Parish Education. In its present form it is a "symposium," the individual contributions to which are conceived to a certain extent independently of one another but which nevertheless form a unified whole. As a practical handbook it is intended for parish work, that is, primarily for the pastor, the teacher working in a congregation and all lay workers in the educational work of the church, but also for the directors and students of the church's educational institutions.

The book has been written out of practical experience and for practical congregational work in the widest sense of the word. It is permeated, especially in the numerous contri-



butions of the editor Oscar Feucht, with a wealth of pastoral experience, educational wisdom and a gratifying nearness to life. The first part contains the theological basis, a concise formulation of doctrine regarding the family and its educational task. Such a basis is necessary, even if its strongly biblicistic development will not everywhere meet with agreement.

The real emphasis of the book lies upon the detailed practical discussions which develop in all their breadth the possibilities and tasks of work of this nature within a congregation. Following a diagnostic section (needs, crises, public action taken), the therapeutic courses of action are set forth.

The book emphasizes strongly throughout that it is not only the family which has duties over against the church: the church also has a responsibility to the family. The family is still superior to all other agents of education in its educational effectiveness. Ancient educational wisdom is confirmed in the finding of modern psychology that the first five years of life are educationally more important than any other comparable period later on. But that is the period in which children are almost exclusively moulded by the family. Therefore it is an essential task of the church to equip its families for the proper carrying out of their educational task. The church must not be accessory if educational work is taken away from parents and put into the hands of specialists. It must therefore resist with all its might the fatal tendency toward the institutionalization of education: "Christian education cannot be institutionalized" (p. 94). The church must not confine itself to educating children; it must also educate parents.

Issue is taken quite frankly and realistically with pastors who think it is enough, as in the past, simply to preach the gospel, and who are afraid of new burdens, duties and organizations. They are told: the education of parents should be integrated into the total work of the congregation, work which must be done in any case. The education of parents is most effective precisely when it forms a normal constituent of the regular work of the congregation. It is not absolutely necessary that *more* be done, but that which *is* done—in preaching, instruction and pastoral care—should be done in a down-to-earth way which has an effect on the family. To do this many pastors, it is true, must familiarize themselves with the implications of sociology and psy-

chology for their work; their ignorance of such factors has in the past worked to the detriment of intensive pastoral care of the families entrusted to them.

These observations are then applied at length to specific questions relating to family devotions, the kindergarten, family counseling, group work with parents, education in the home, pastoral care before and during marriage, the treatment of divorce cases, home visitations, the cooperation of family and congregation, pastoral care of the aged and "Christian Family Week."

It is plain to see that the structure of parish work in the Lutheran churches in America in many respects comes closer to following these suggestions than is the case elsewhere. Where the possibility exists of arranging Bible classes and Sunday school classes for adults, the pastor has to hand right from the start a useful instrument also for work with parents. And in a country where cooperation between teachers and parents is already the object of so much attention among the general public, it will be easier for the church too to appeal to the parents and gather them together in groups. But that does not mean that nothing can be accomplished in other countries. On the contrary. Much will depend on whether work with parents carried on in organic relation to the congregation is generally regarded in the future not as the pet idea of certain "outsiders" but as the obvious task of *every* live congregation. The form which this work takes will vary considerably. But the aim and the responsibility are the same everywhere.

The appendices contain an ample bibliography and a list of audio-visual aids useful for work with parents. Here new paths are being taken in America which are almost unknown elsewhere.

We should like to call attention here to the 1957 report of the Commission on Education of the Lutheran World Federation, which develops the basic principles of the "responsibility of the family for Christian education" along the same lines as the Feucht book.

The book on marriage and the family published by Herder forms in a certain sense a Roman Catholic counterpart to the Feucht book. It is intended first of all as a collection of material for all who are engaged in work on the Christian family. A detailed presentation from the point of view of theology and church law is followed by a thorough stock-taking of the present situation of the family



in West Germany and other countries, of institutions and measures designed to advance the position of the family and government family policies. A second volume, to appear later, is to deal with family education and German laws pertaining to marriage and the family; it will contain a survey of the literature on these subjects. The excellent tables and statistical surveys are especially valuable.

KURT FRÖR

## Law and Gospel

DAS ENDE DES GESETZES (*Beiträge zur evangelischen Theologie*, Bd. 16). By Günther Bornkamm. Munich: Christian Kaiser Verlag, 1952.

GESETZ UND EVANGELIUM IN DER ALTEN KIRCHE BIS ORIGENES. By Victor E. Hasler. Zurich: Gotthelf-Verlag, 1953.

GESETZ UND FREIHEIT. DAS PROBLEM DES TERTIUS USUS LEGIS BEI LUTHER UND DIE NEUTESTAMENTLICHE PARAINESE. By Wilfried Joest. Göttingen: Verlag Vandenhoeck und Ruprecht, 2nd edition, 1956.

GEBOT UND GESETZ. ZUM THEMA "GESETZ UND EVANGELIUM." By Paul Althaus. Gütersloh: C. Bertelsmann Verlag, 1952.

The Erlangen systematician Werner Elert once made the significant statement that "the right distinction between law and gospel meant at least a great deal" to the apostle Paul "and virtually everything to Luther" ("Gesetz und Evangelium" in *Zwischen Gnade und Ungnade*, Munich, 1948, p. 132). The four studies under review have this in common, that they are all concerned—albeit under various aspects—with the proper distinction and the definition of the relation between law and gospel. They are as relevant today as when they were published, although a considerable length of time has elapsed between their publication and this review.

Professor GÜNTHER BORNKAMM of Heidelberg offers us in his book *Das Ende des Gesetzes* twelve essays (some already published, some hitherto unpublished), ranging from lectures and exegetical studies to sermon

meditations. His exegesis is careful and he refers to the most recent literature as he treats the following major themes of Pauline theology: the revelation of the wrath of God (Romans 1-3); baptism and new life (Romans 6); sin, law and death (Romans 7); the glorification of God (Romans 11:33-36); Paul's understanding of the worship service; Christian freedom (Galatians 5:13-16) and the heresy combated by the Epistle to the Colossians.

The criterion of all really evangelical theology is its agreement with Scripture. For this reason the evangelical theologian will always have to follow the findings of exegetical scholarship with close attention. Of Bornkamm's numerous important findings we can indicate only a few in this review.

The author shows that the revelation of the wrath of God does not belong to the content of the gospel. It is, however, bound up with the revelation of the righteousness of God insofar as it is only through the revelation of God's righteousness that "the νόμος is revealed as a death-bringing power for sinful mankind" (p. 32). Jesus Christ has brought in the new aeon. But the powers of the old aeon, sin and death, are "still visible and at work." Therefore the Christian also continues to be exposed to temptations and trials. The new life which has been bestowed on the believer in baptism remains "hid with Christ in God" (Col. 3: 3). The indicative, the gift of new life, results in the imperative, the exhortation to the fulfillment of that new life. The Christian is "placed into the conflict between God and sin, between the old and the new aeons" (p. 48). He can carry on this conflict, because through Jesus Christ he is freed from the dominion of the law. Bornkamm makes this very precise and pointed formulation: "Baptism is the dedication [*Zueignung*] of the new life, and the new life is the appropriation [*Aneignung*] of baptism" (p. 50).

In contrast to Nygren and in agreement with Althaus and the majority of modern exegetes, Bornkamm answers the old controversial exegetical question as to whether the man of Romans 7 is unredeemed man under the law or believing man under grace by choosing the first alternative (p. 53 ff.).

Christ is "the end of the law" because he has freed us from the dominion of the law which accuses and kills. That is to say, it is impossible by keeping the law to gain for oneself "personal righteousness" and to boast



of this righteousness. Christ is the end of the law as a "way of salvation" (cf. p. 62 f.).

The Christian freedom which is granted to us with the new life is nevertheless continually exposed to mortal danger on two sides: the danger of falling back under the yoke of the law and of legalism (*νόμος*) and of sinful self-seeking (*σάρξ*). Christian freedom does not mean autonomy, but it means that Christ has established his lordship over us. As liberation from ourselves, Christian freedom is "the act of becoming free for our neighbor" (p. 135). Obedience to the commandment of love means fulfilling the law of Christ (Gal. 6:2).

The author also refers to the angelological interpretation of Romans 13 which has been a source of violent controversy in past years and rejects it. Bornkamm states very emphatically "that in Romans 13 Paul is really referring to nothing other than political authority plain and simple" (p. 169).

Bornkamm's studies show him to be an extremely careful and conscientious exegete who has maintained a position of independence over against various schools of theological thought.

The Swiss theologian V. E. HASLER investigates in his work the understanding of the relation of law and gospel in the ancient church, the apostolic fathers, the apologists, Irenaeus, Clement of Alexandria and Origen. He employs the historico-critical method, beginning with an exegetical study of "the law" in the Synoptic Gospels. The author says that he has not taken into account the important Pauline statements on the relation of law and gospel nor has he done an exegesis of them since even in the ancient church "access to Paul had already been blocked" (p. 2).

In the apostolic fathers and the early apologists (pp. 27-47) law and gospel are not seen in relation to Christ's work of salvation, and for this reason they cannot be properly distinguished. On the contrary, a pronounced "nomism" and moralistic reinterpretation of the New Testament message prevails in their theology. Jesus is seen as "the new lawgiver." His word is interpreted as law and the Sermon on the Mount as a legal code.

Irenaeus (pp. 48-57), the church's first systematician, interprets the gospel as a recapitulation of man's original state. As he sees it, the preaching of Jesus represents "nothing other than the original law of nature, freed from the accretions of Jewish law" (p. 52). The differences between the

law of nature, the law of Moses and the gospel are accordingly not qualitative but only quantitative. As Hasler quite rightly points out, it is the influence of Stoic philosophy which explains why Irenaeus, in his thinking on revelation and history, takes as his starting point an original natural state of man and law of nature.

Clement of Alexandria, in his exposition of the story of the rich young man, is of the opinion that man can earn righteousness by observing the law, but eternal life is bound to the person of Jesus (p. 64). Clement's ethic is decidedly casuistic. He defines the relation of law and gospel as complementary but not antithetical. Hence Hasler comes to the conclusion that although Clement is certainly aware of an existential significance of Christ's work of salvation, he has nevertheless "not got beyond his legalistic point of departure" (p. 73).

Origen (pp. 74-102) is prevented by his Platonic concept of spirit from correctly understanding the antithesis between law and gospel. For this antithesis cannot be reduced—as Origen seeks to do—to an antithesis between letter and spirit, the literal and the spiritual interpretation of the law. Origen too finally arrives at a "fusion of law and gospel" (p. 80). He regards the gospel as a summons to realize ethical virtues. God's favor, according to Origen, can be earned by following a casuistically graduated ethical system. The real aim of human striving is the *unio mystica*, in which moral perfection and religious union with God coincide.

Hasler's compressed presentation is marked by sure handling and balanced judgment, which makes it an important contribution to a better understanding of the theology of the ancient church. His findings confirm the thesis that already in the ancient church the Pauline doctrine of justification had been displaced from the center of theology. The consequence is a moralistic misunderstanding of the gospel and a casuistic system of ethics.

WILFRIED JOEST, professor of systematic theology at the University of Erlangen, divides his significant study *Gesetz und Freiheit*, now in its second edition, into two main parts. In part one he gives an analysis of "Law and Gospel in Luther" (pp. 18-133), showing himself to be a competent interpreter of Luther and thoroughly acquainted with modern Luther research. In part two he compares "Luther's Doctrine and New Testament Exhortation" (pp. 134-200).



By "law" Luther understands not only the Torah, but the ethical demand in a universal sense. According to Luther, the law is present everywhere where the will of God confronts man with its claims. In what sense then is Christ the end of the law? Christ does not repeal the content of the law, but he is the end of the law as a "way of salvation." The possibility of earning righteousness and blessedness for himself by striving to fulfill the law is taken away from man. Righteousness before God is the gracious gift of Jesus Christ. Hence Luther understood "law and gospel as an exclusive antithesis in the sense that both cannot be simultaneously the way of salvation" (p. 129). At this decisive point, where the issue is that of a theology in accordance with Scripture, Luther and Paul—as Joest states very emphatically—are in complete agreement (cf. pp. 141 f. and 190). Joest rightly rejects as contrary to scripture the doctrine of the "unity" or "congruence" of law and gospel, as it is championed today above all by Karl Barth and his followers (pp. 44 and 199). The law of God as that which must be fulfilled in order to be saved [*lex implenda sub necessitate salutis*] accuses and condemns man. The gospel, on the other hand, is liberation from the necessity of fulfilling this law. "The word of God is actually divided into law and gospel.... The word of God is judgment and grace, but judgment is not the same thing as grace, and grace is not the same thing as judgment. Grace overcomes judgment" (p. 198).

In that the Christian's conscience is freed from the obligation to fulfill the law, the Christian can be obedient to the will of God without any anxiety about making his own destiny secure. Since, however, he never ceases to be *simul justus ac peccator*, the preaching of the law must also take place alongside the preaching of the gospel. Yet "between the law which the Christian loves and fulfills and the law which accuses and judges the sinner there is a great gulf, namely, the complete reversal of the sinner's relation to God." In order to make this distinction clear, Joest—like Paul Althaus—employs the terms *Gebot* [commandment] and *Gesetz* [law]. "The commandment which is addressed to the sinner is the law in all its rigor; the commandment which is addressed to faith in Christ, as exhortation, is comfort, encouragement, the gospel in full measure" (p. 133).

According to Luther the life of the Christian is a struggle for sanctification. Here the

point of departure is always that God declares the sinner righteous (*justitia imputativa*); and since the word of God possesses the power to effect what it proclaims, this declaration leads effectively to sanctification. "After we have grasped hold of the *totus justus* in Christ, a *partim justus* must become a genuine and continually growing reality in us" (p. 68). Thus justification and sanctification belong inseparably together. In his understanding of the Christian life as a progressive process of sanctification, the author reveals far-reaching agreement with the findings of the Swedish Luther scholar A. Gyllenkrok (*Rechtfertigung und Heiligung in der frühen evangelischen Theologie Luthers*, 1952).

Since Luther knows nothing of a continued working of the law in the life of the Christian as a condition of salvation, the author affirms that the Luther scholars Elert, Bring and Pinomaa are right in rejecting the concept of the "third use of the law" [*tertius usus legis*] (p. 133). The life of the justified sinner no longer stands under the "law" [*Gesetz*]. On the other hand, the freedom of the Christian must not be confused with autonomy. This freedom expresses itself rather in the voluntary fulfilling of the divine will, of the commandment [*Gebot*] of God. Joest therefore proposes an *usus practicus evangelii* instead of a *tertius usus legis* (p. 132). According to Joest, in the proper evangelical use of the commandment of God there lies the point of departure for a social ethics "in harmony with both Luther and Holy Scripture" (p. 200).

In *Gebot und Gesetz*, a volume which is slender but significant, PAUL ALTHAUS takes as his starting point contemporary discussion on the proper relation of law and gospel. His purpose is to find a clarification based on biblical theology and dogmatics of the question whether the doctrine of the third use of the law, which is rightly rejected by numerous Lutheran theologians, may not after all contain an element of truth.

His findings agree at several points in substance, and also in terminology, with Joest's presentation. Althaus too is of the opinion that the concept "law" is decisively moulded by its antithesis to "gospel," that the Barthian sequence "gospel and law" is untenable and that the concept of a "third use of the law" must also be abandoned. The element of truth in the conception of a third use of the law rests in the fact that it provides a legitimate "use of biblical commandments and injunctions in the life of the Christian"



(p. 37). The author meets the necessity of making a conceptual distinction by employing the terms *Gebot* and *Gesetz*, which he justifies on the basis of the New Testament (cf. p. 8 ff.). Commandment and law have the same content, but whereas the commandment is God's abiding will for us, the law represents only a special and transient form of this divine will.

Althaus develops this thesis in four chapters, which denote four stages in the history of salvation: (1) In man's original condition God's will appears as commandment. (2) Through the fall, the commandment becomes law. (3) The gospel is the end of the law; the law ceases to accuse and condemn. (4) Through the gospel the law again becomes commandment. Consequently, "the Christian is free from the law, but not from the commandment" (p. 25).

This does not mean that Althaus seeks to resolve the ethical problem of determining what is God's will by referring the Christian to definite commandments which are fixed or can be fixed by Scripture. For the Christian perceives the will of God only through the leading of the Holy Spirit, and the will of God varies with different times, places and persons. This means that the Christian must perceive anew, every day and in each situation, what God requires of him. Thus, says Althaus, "Christian ethics is an ethics of the Spirit" (p. 36). A legalistic or casuistic system of ethics is not permissible. For this reason it is also inadmissible to pass the New Testament directives off as "legal prescriptions" and to raise the observance of them to the level of a legal duty. Nevertheless, they can be a "help" in acquiring a personal insight into what God demands of me at the present moment (p. 37). Ultimately, however, neither biblical nor ecclesiastical directives can relieve the individual of the necessity to determine his actions for himself or of his personal responsibility before God.

The exegete, as well as the dogmatician and systematician, will find a study of Joest's and Althaus' clear and very thorough investigations extremely profitable. In them theological discussion on the problem of the *tertius usus legis* is brought sharply into focus. The findings of these two scholars represent a decisive contribution to the groundwork of an evangelical Lutheran ethics.

GOTTFRIED HORNIG

## *Kierkegaard, the Man and the Thinker*

EXISTENZ IM GLAUBEN. *Aus Dokumenten, Briefen und Tagebüchern Søren Kierkegaards.* By Liselotte Richter. Berlin: Evangelische Verlagsanstalt, 2nd edition, 1956. 272 pp., DM 7.50.

THE MOMENT BEFORE GOD. *An Interpretation of Kierkegaard.* By Martin J. Heineken. Philadelphia: Muhlenberg Press, 1956. 386 pp., \$5.95.

The crisis of Christianity which everyone talks about today—sometimes even with the pride of a falsely conceived spirit of martyrdom—is certainly not a peculiarly 20th-century phenomenon. It must be admitted that in an age characterized by world war, danger of atomic destruction, widespread materialism and secularism, the steady advance of technology and automation, the threat from communism with its enmity against God and from the advance of the Christ-less religions of the world, in such an age some of the supports which we had been glad to use to steady ourselves on the ship of so-called Christian tradition have been wrenched from our grasp. Yet there is increasing recognition of the fact that the loss of these elements of security—inhering above all in our carefully considered systems of thought and in our institutional norms—is more of a blessing than a curse. This gratifying circumstance is related closely to the appreciation which has grown up in our generation for the prophetic message of a 19th-century "voice in the wilderness": Søren Kierkegaard.

With a passionate earnestness that could not be ignored Kierkegaard let it be understood that self-satisfied complacency—even the kind that with the utmost diligence marshals "Christian truths" into systems—meant not life but certain death for Christianity; just as the Christian message when it is properly understood is never an undisputed possession but something which is in crisis and brings man into crisis (Jn. 1: 5, 10-13).

The task of Christian preaching, then, cannot be to scatter crisis-proof coins among the people in the form of "eternal truths" derived after a careful process of subtle reasoning and made acceptable to human understanding, with the hope, ultimately, that this will better conditions, also from a Christian point of view. On the contrary.



The goal should be to bring man to a point of crisis, i.e. to a decision before God, and thus to have him bring to bear upon the crisis of his particular cultural and sociological situation the love which God has enjoined, an achievement effected by the "radical transformation" of man's relation to God granted only when man is confronted with the necessity of making a decision before God. Christianity is not thereby freed from crisis; always in crisis through its confrontation with the living God himself, Christianity must show to the "world" paths which, in view of the perplexity and futility that mark human efforts to arrive at an authentic center of spiritual and intellectual life, are potentially able to overcome crisis. For a long time was not the real crisis of Christianity just this, that in its pretended immunity to crisis it was too complacent to perceive properly the crisis of the human situation and to contribute to its cure by leading man to a point of crisis before God?

"The significance of these journals, letters and documents of Kierkegaard for us is that they allow us to participate very personally in the birth pangs of a coming Christianity able to overcome crisis." This sentence (p. 35) gives a prospectus of the purpose underlying *Existenz im Glauben*, by LISELOTTE RICHTER, professor of philosophy at Humboldt University in East Berlin. The author traces the lines leading from Kierkegaard to the various expressions of present-day existentialism, as represented by the differing philosophies of Martin Heidegger, Karl Jaspers, Jean-Paul Sartre and Gabriel Marcel. In addition she sketches in the intellectual backdrop of existentialism by discussing the five "delta arms" of modern philosophy (positivism, neo-kantianism, phenomenology, "life philosophy,"\* realistic ontology).

The major portion of the book (pp. 36-263) is a collection of excerpts from Kierkegaard's personal notes (not from his scholarly, edifying and apologetic writings, that is). The purpose is to bring the reader closer to the *man* Kierkegaard "on the way to fulfilling his divine commission" and "thus to make it easier for the reader to see the secular significance for the present day of the works of this very demanding religious thinker" (p. 5). The particular merit of this new collection is

above all that it uses the complete edition in the original Danish of Kierkegaard's documents and letters (published first in 1953 by the Kierkegaard Society of Copenhagen) and is abreast of the progress made in Kierkegaard philosophy and research in recent decades.

The documents are arranged chronologically. This approach enables the reader to follow the development of Kierkegaard's thought on the basis of the notes he made along life's way: 1813-41, the student coming to a consciousness of his selfhood; 1841-43, the tragic break with Regina and the successful struggle to begin creative work; 1843, Berlin, the second release of creative energy for the poet of existence; 1844-47, from the aesthetic stage to the philosophical and religious stages; 1847-48, the year of crisis; 1849, out of crisis to predominantly theological work; 1850-54, the "detective" lays bare the crisis of the time; 1855, approaching death and the question of true Christianity.

Any attempt to make a selection from the comprehensive documents of a thinker as versatile as Kierkegaard is (especially when the scope is as limited as it is here) extremely difficult, if not problematical. Nevertheless the author may be credited with a felicitous hand in her selection of material. Determining the proper chronological order of undated material requires thorough acquaintance with the subject and a high degree of just plain intuition. The author has almost always succeeded in placing the individual pieces in the right spot in the intended mosaic so that they effectively illuminate the whole. (We might remark here that selection number 249 would very likely fit better before number 236, if one thinks of Kierkegaard's opinion of Schelling.) Thus these excerpts from Kierkegaard's notes do not convey a merely aphoristic impression of his thought; rather, they arrange themselves in their number and variety into a vivid picture of the thinking of a man who, as he himself said, was on the way to becoming a Christian. The primary color of this picture is the concern of Kierkegaard to lay bare the crisis in its full comprehensiveness (as Gabriel Marcel, following Kierkegaard, has learned to do): "The crisis of man, the crisis of history, the crisis of truth have their origin in the crisis of man's relation to God. Only when faith receives a new beginning by reverting to the original I-Thou relation of our existence to God can this deadly crisis at the heart of all earthly situa-

\* The movement in philosophy against rationalism, mechanization and materialism, which seeks to approach reality through life itself (e.g., Bergson). (Translator)



tions at the present time be overcome" (p. 34).

If Prof. Richter's book seeks to acquaint the reader with the *man* Kierkegaard, then *The Moment Before God* by MARTIN J. HEINECKEN, professor of systematic theology at Lutheran Theological Seminary is an attempt—and a successful one, we may say right from the start—to present Kierkegaard's philosophical and (above all) his theological conceptions in their significance for present-day Lutheran theology. The goal of his work is to give new attention to the task which Kierkegaard set himself and to make clear the consequences for every serious theology (p. 17).

It is precisely the most disputed but yet the most crucial aspects of Kierkegaard's thought which Heinecken has made the subject of his study (p. 20). The absolute paradox as a category, the qualitative difference between God and man, the decisive moment of confrontation with God, freedom and determinism, fear as the accompaniment of freedom, finiteness and sin, potentiality and necessity, despair as the sickness unto death, truth as subjectivity, the three stages, faith and offense, being a Christian and undergoing suffering, suffering and guilt, Christian hope—these are put forward and interpreted as essential characteristics of Kierkegaardian thought. Heinecken demolishes the force of the charges often raised against Kierkegaard: strict individualism (cf. pp. 151, 247, 257f., 381), subjectivism (p. 225ff.), irrationalism (p. 21ff.).

Of significance for Lutheran theology is the close relation which Heinecken affirms throughout between Luther and Kierkegaard:

It is impossible to go back again beyond Kierkegaard. If what he said is understood, it means as violent an upheaval in theology as at the time of the Reformation, for Kierkegaard is only saying again to this generation what Luther said to his.  
(p. 17).

Again:

Kierkegaard and Luther stand exactly at the same point and do not differ basically in their understanding of the gospel and the church.  
(p. 379).

What we are grateful to the author for is that in his book he goes beyond previous interpretations of Kierkegaard, which had as their primary object to make Kierkegaard's thought accessible from various angles, and makes his intimate acquaintance with the thought of the Danish theologian

the starting point and the foundation of a Lutheran theology Kierkegaardian in character (his work is not, as he says all too modestly, simply an "interpretation" of Kierkegaard). His book reads like a new type of dogmatics which, following Kierkegaard, does not seek to compress eternal truth into a system; rather, in the midst of a continuing struggle concerning faith's relation to God and how to make that faith active in love it draws within its purview the broad field of Christian "doctrines." Problems which dogmatics has treated in systematic form under loci here become, through the use of Kierkegaardian paradox, vital questions addressed both to individual Christians and the community of Christians in the church and to its theology. The existence of God, creation, sin (cf. especially on "original sin," p. 176ff.), justification, reconciliation, church, eschatology are only a few of the salient topics which we might select from the great number of problems raised to show that in this work we do indeed confront an outline on a large scale of a Lutheran theology which has taken seriously the task of rethinking.

The book's good philosophical foundation which one is conscious of throughout, and the very lively style in which the book is written, make the reading of it an experience. This is no repetition of unassimilated material from Kierkegaard—direct quotations are carefully selected and in every case interpreted. What one does find is a genuine encounter with that thinker whose unsettling insights are, and indeed must be, brought to bear upon the theology of the present. Heinecken's book makes it obvious that Kierkegaard represents a turning point in the history of Christian thought (p. 19) and that his influence has become of ecumenical significance (p. 20). The author has the courage to take paths that are new for a Lutheran systematician: they are not orthodox, not liberal, but rather paradoxical, in the Kierkegaardian sense.

It is not going too far, I believe, if one characterizes Heinecken's book as a revolutionary one in Lutheran theology, however much theologians' opinions might diverge regarding various things in his book. Moreover, the book might also prove to be not without interest for modern philosophy. One can therefore sincerely hope that this book will receive nothing but the widest circulation, especially in the Lutheran world,



and that the starting points which it contains for a new Lutheran systematic theology will be developed further and given concrete expression, to the blessing of our church. It will, however, be necessary to take care that paradox is not made into a new system that would cut the Bible up into fragments.

In conclusion we would express the wish to see this book made available as soon as possible in a German translation.

JOHANNES F. S. HANSELMANN

## CHRISTIAN EDUCATION AND THE ROLE OF THEOLOGY

In his article on *Christian education in the Northern Countries*, the chairman of the LWF Commission on Education stated that in the training of pastors more account must be taken of Christian education, which he called the more "basic" or "elementary" theology. Present theological education, he believes, concentrates too heavily on strictly theological areas: exegesis, church history, the systematic treatment of philological and historical materials. Theology has become a predominantly theoretical discipline to which a specifically practical branch has to be added to make at all possible a connection between the office of teaching and the office of preaching, the second of which also comprises Christian education. That means that one cannot counter the demand for a basic theology to be mediated by the teacher and appropriated by the child by pointing to the presence of catechetics among the regular courses in every self-respecting theological school ever since our present curricula had their start. The call for a basic theology touches upon fundamental questions of theological education; indeed it is an inquiry into the role of theology over against the church and the church's relations to the world and, not the least, to the state.

If the great Lutheran dogmaticians of orthodoxy regarded theology as a *scientia eminens practica*, they had good and very practical reasons for doing so. At the time when this conception of theology was current "the university was the counselor and the conscience of the territorial princes." It embodied "in a particular place the universal council of the church so that the particular territory and its hereditary prince might abide in the ecumenical truth" (Eugen Rosenstock-Huessy, "Das Geheimnis der Universität," *Die Sammlung*, Göttingen, 1950, p. 526). In this respect theology at our universities has today lost its position of public influence. Where there is a state church and a parliament still required by law to make decisions in church affairs, theology contributes only very modestly to the formation of opinion. It is perhaps consulted but its advice does not present a united front and does not extend very far. Events in the Scandinavian countries are sufficient evidence of this.

All the more significance is then accorded in our world to what is taught at school, what is said in the pulpit or on the radio or what is printed in newspapers and magazines. The position the church will occupy in the life of mankind in the future is being determined here to a much greater degree than in the debates of theological specialists. This is as true, it would seem, of countries with a long church history as it is of the countries in Asia and Africa where the church is a relatively recent arrival. In this respect we are all in the midst of a radical social change, the outcome of which no one can yet predict.

But precisely because we live in this situation the idea of a basic or elementary theology becomes so terribly ambiguous. The prayer of a mother with her child, our growing into the world of the Bible and into fellowship with other Christians, these things are "elementary." "Elementary" too, however, are those needs which modern ideologies know how to satisfy: the need for spiritual security, for ideas which make life seem worth living, for hope in a better future. Faith should not be exempted from the possibility of being perverted into an ideology, and a church



which believes it necessary to fight for its existence is already in constant danger of transforming faith in God's redemption into a questionable ideology in which man erects out of seemingly biblical terms an allegedly orthodox structure. How great are the possibilities for making foolish, false and, at bottom, unintelligible statements if one only clothes them in good biblical terminology and utters them with great "profundity."

The decision as to what basic or elementary theology really is is thus of great significance and it is good that this question arises where the content of Christian education is being discussed in an ecumenical framework. For giving fraternal heed to one another should make it impossible to absolutize the particular way one teaches or what one teaches. To a bygone day it might have seemed absurd to make inquiry about the content of Christian education on an international basis so to speak, where (so the objection might have run) one was inquiring about things which differ with different ways of life, things which are very much internal affairs. Even today reflection upon educational problems is limited largely to the confines of the person's particular culture. John Dewey is only a name even to most educated Europeans; "Jugendbewegung" and "Reformpädagogik" are largely unknown to the non-European, one should almost say to the non-German; and only a very few have any concrete conception of the school system in Indonesia or Ghana. But a church which gives itself to reflection upon its calling in the world of today must find ways to overcome the barriers between various cultural and educational traditions. It must remind itself that truth which is comprehensible to a child must also be really binding truth and that this truth is the same at a mission station in the heart of Africa, in an American Sunday school and a German elementary school.

If today Christian education is made the subject of common ecumenical consideration, then one may also cherish the hope that the danger of turning faith into something like an ideology can be avoided. For the individual such thinking in common may require him to make some painful renunciations of portions of Christian life which are dear to him. It may also raise some despairing questions as to the really unrelinquishable elements of the Christian faith, but it also forces all of us to recognize the real distress of our world which, even though all of us find it a greatly altered place, still continues to wait for the gospel. And it is precisely here that there is the possibility of again arriving at binding theological statements. Precisely here the unhealthy breach between theological theory and church practice could possibly be healed. Theology could once again achieve the great practical significance which, under different sociological conditions, it had in the age of orthodoxy. This is assuming that it feels itself capable of again becoming a practical discipline and that it does not relinquish the field to the so-called practical theologians—to the harm of theology, the practical theologians and all of us. Ecumenical discussion between theology and education should lead us to a new and fuller understanding of the wise words of Augustine, "We do not arrive at truth except through love."

## EDITORIAL NOTES

*The current volume of Lutheran World is devoting itself more than previous ones to a certain overall theme for each issue. Whereas the last issue turned its attention to the area of Roman Catholicism, the present one deals with problems of Christian education facing our churches in various parts of the world. Three of the main articles and four of the reports are directly devoted to these questions. The article by RANDOLPH CRUMP MILLER outlines the current American situation in the area of Christian education, while GERT OTTO writes on the situation in West Germany and BJARNE HAREIDE in his report from Norway refers to special undertakings by Lutherans in Scandinavia in regard to religious education. ÅKE HOLMBERG describes the situation of the younger churches in various phases of transition from mission to autonomous church. The article by WALTER KÜNNETH, like that by Jerald Brauer in our March, 1958, issue, derives from the conference of Lutheran theological professors in St. Paul in the summer of 1957. The article by NIRMAL MINZ and the two announcements concerning the scholarship programs of the LWF and the WCC are devoted to questions of theological education. The burning problem of this century, the relation between church and state, again emerges everywhere in connection with education, as is evident from the reports from LASZLO TERRAY on Hungary, PETER KRASKE on Germany and to a certain extent in BJARNE HAREIDE'S report on Norway.*

*"Geneva Diary," by the executive secretary of the Lutheran World Federation, Dr. CARL E. LUND-QUIST, in its examination of precisely these educational aspects of ecumenical work in our day, bears witness to the tact and seriousness of purpose with which he has been heading the executive work of the Federation for more than half a decade now. Dr. Lund-Quist celebrates his fiftieth birthday on September 19. On behalf of our readers we should like to wish him God's blessing for this day and for the new chapter in his life which it introduces.*

*A few notes on our contributors: Dr. RANDOLPH C. MILLER is a minister of the Protestant Episcopal Church in America and professor of Christian education at Yale Divinity School; Dr. GERT OTTO is lecturer in religious education at the Pedagogical Institute of Hamburg University; Dr. ÅKE HOLMBERG, now teaching in Sweden, is former headmaster of Kahororo Secondary School in Bukoba, Tanganyika (Swedish mission field); Dr. WALTER KÜNNETH is professor of systematic theology at the university of Erlangen. AXEL CHRISTENSEN is LWF senior representative in the Middle East; NIRMAL MINZ, a member of the Gossner Evangelical Lutheran Church in India, has been studying in the United States. Pastor LASZLO G. TERRAY, originally of the Lutheran church of Hungary, is now working as secretary of the Norwegian church relief organization (Kirkens Nødhjelp) in Oslo; Pastor PETER KRASKE is personal assistant to Bishop Otto Dibelius in Berlin. Dr. ROBERT H. FISCHER is professor at Chicago Lutheran Theological Seminary, Maywood, Illinois.*



*The following have contributed book reviews: Professor Arno Lehmann, Halle; Professor Gerhard Delling, Halle; Professor Kurt Frör, Erlangen; Dr. Gottfried Hornig, Lund; Dr. Johannes Hanselmann, Grub am Forst, Bavaria.*

*The translation of the quotation from Luther on page 1 is that of Margarete Steiner and Percy Scott in Day by Day We Magnify Thee (London: Epworth Press, and Philadelphia: Muhlenberg Press, 1950).*

*In our next issue....*

◄◄ Joseph Sittler writes on confronting modern man with the gospel, Granger Westberg on new relations between pastors, physicians and psychiatrists, and Peter Brunner on the place of the Christian in a responsible society.

◄◄ Reports on important LWF meetings: Commission on Theology in Oslo, Commission on World Mission in Sigtuna, Commission on World Service in Copenhagen, and others.

◄◄ An article on church-state relations in Norway and one on Evangelical Academy pilot projects in the United States.

◄◄ Reviews of important books.

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